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A Layman's Complaint and Appeal A HEART-SEARCHING DECLARATION

We have the following splendid article from a great layman and pass it on without his name because of the good we hope it will do. And we trust it will awake some of the pastors to speak their inmost desires relative to the laymen. Says he:

"I could hope that some one would arouse the ministry to a realization of what they are doing to stifle the enthusiasm of the laity. We of the pew—you of the cloth! . . . The ministry are commercializing evangelism! No church can have a meeting—a revival, if you please—without first making arrangements about the finances. And that with the full knowledge that the minister invited to do the preaching will receive his full salary while he is away from his own pulpit, travel on half fare, be entertained on the best the land affords and free of cost. Yet he will either have an appeal made for daily contributions to his expenses or take a big collection at the end of the meeting.

"Oh," but you say, 'if a minister be invited to conduct a meeting and he goes, he furnishes a supply for his own pulpit.' That, however, does not lessen the evil. The people pay twice for the service in the end. There is no great spirit of sacrifice on the part of the ministry, consequently the sacrifice on the part of the people is diminished in a corresponding ratio. The majority of the laymen do not think of these things, but the deacons do because they must sit in on the arrangement proceedings. As one, I have heard again and again from the lips of ministers: 'Well, if you will

grant me the privilege of going out to hold meetings in order to supplement my salary.' Or, 'How much is your church in the habit of giving for singer and preacher?'

"Another phase of it is, a minister is going out to hold a meeting; he arranges for a supply during his absence. His is a pulpit, let us say, that pays \$75 per week. He gets a supply for \$25 or \$30 per Sunday. I have been treasurer seven years of my church life and have written too many checks not to know these things. Of course there are hundreds of exceptions to this condition, but I speak of the front rank of the ministry who have so long received large salaries that they seem to have come to something like a kind of sacred immunity from criticism or direction or advice from anybody.

"Not for anything would I cast aspersions upon men called of God. But there are God-called men in the diaconate, too! Stephen and Philip are not without their counterparts even among the deacons of the First Baptist Church of —. I pray for the spirit that will burn up the conventionalizing of the pulpit and let the flood for which the people hunger burst irresistibly forth upon the land. It is a shame that the secular press has ground upon which to sell the world their syndicated articles on 'What's the Matter with the Churches?', 'Missionaries Cannot Return to Fields,' and many other things which we have to see flung into our faces.

"Until ministers of the great churches, which ministry is heralded as holding the key to the situation, burst the bonds of conventionality and say to the world that they will use all the time their churches will release unto them for evangelical work and give every dollar of the gifts of such churches toward meeting the expenses of our boards, we will never get from under those crush-

ing debts. Either give what the revival yields or give their salary while away from their own pulpits. Or, better still, hunt for places where they will be allowed to hold revivals and absolutely refuse to take a dime from the sin-sick people to whom they preach, letting it be known that they love the lost to that extent that the churches of which they are pastors are willing to make the contribution toward the conversion of their fellow men.

"If the fires that burned in the hearts, words, and example of our ancestors under the plain God-given urge of service without any hope of reward beyond the love and 'lingering-beside-one' fellowship have not kindled a response in the hearts of the ministry removed but one generation from that era of heroics in a land where heroism is a heritage, those valiant men, who counted it a privilege to walk ten or twenty miles to get a chance to preach to unsaved people, will have died in vain. If the boasted brain and power and learning of the rank and file of ministry today cannot stop its careering experiments; stop the sensational, the spectacular, the scathing scolding, the attitude of 'If you don't like it, what are you going to do about it?'; cease demanding the utmost sacrifices on the part of their membership while they roll up

and down the streets in luxurious cars, insist upon high-salaried choristers, private secretaries, salaried assistants, the installation of every new-fangled system, the discarding of every system except the latest fad of some fellow who disagrees with everything that is a year old, insisting upon changing manuals almost between study courses, declaring before the people that the dear old Bible we learned to love at mother's knee is incorrect and needs revising—if they do not stop these, where will the faith of our people in the ministry land?

"I guess these things 'get under the skin' of the older men who have been under the burden a long time. Even the simple can stand in the market place and see the trend of the times and behold the merciless maw into which humanity is pouring its gold. . . . **Prince and pauper is the inevitable end of the present trend in our national life.** We are living off the credit of one another—the savings of a nation in twenty years have been swept into the hands of less than a hundred families. Naturally their largess to their sources of revenue continue to make it appear that all is well. But I have lived two ages and know what is coming. . . . The ministry does not seem to realize the straits in which business finds itself and the consequent pinch the individual feels. The trend away from the farm on to wheels, into the air—away from every form of restraint—argues ill for the needs of life. Will the physicians of souls wake up and begin to treat the diseases before they become chronic?"

"Striking Comparisons"

By E. Floyd Olive, Pastor, Park Avenue Baptist Church, Nashville

There are many striking comparisons between the citizen of the state and the member of the church. By virtue of our residence in Tennessee, we possess political citizenship both state and national, and, therefore, we must live under and abide by the fundamental laws of our land or else suffer the opprobrium justly due the nullificationist. As a result of our "new birth" we become possessors of spiritual citizenship both for time and eternity. And the fundamental laws of this spiritual realm are just as definite and binding as those in the political; and, therefore, disobedience here deserves and should receive such measure of censure and reproach as would convict of guilt. So these comparisons may prove to be "stinging" as well as striking to many; and if so, just remember "the hit dog always howls," and be thankful that you have been thus rebuked.

If the citizen who nullifies the constitution of the United States by the sale of intoxicating liquor is called a "bootlegger," what should the church member be called who violates the solemn covenant of his church? Could there be such a thing as "bootlegging" in the spiritual realm? Isn't the guilt in each realm the same? Can the bootlegger justify himself by the plea of "personal liberty"? Then can the church member excuse his covenant-breaking by the plea of "individual freedom"? Should not a sane and sanctified public opinion attach the same reproach and disgrace to covenant-breaking that it does to bootlegging? Isn't the church member guilty of "bootlegging" his membership when he nullifies that portion of his church covenant which reads as follows: "We moreover engage that when we remove from this place, we will, as soon as possible, unite with some other

church where we can carry out the spirit of this covenant and the principles of God's word?"

to pay taxes. The amount, time, and place of payment are fixed also by legal statute. No respectable citizen fails to comply with these requirements, because failure would brand him with the disgraceful title of "tax dodger." He realizes that he gets "value received" for his money and considers himself fortunate if his holdings make it necessary for him to pay a large amount. The "tax dodger" is a political "bum" and "hobo" receiving the protection of his government without making any returns therefor.

The church member is commanded by the Word of God to "render unto God the things that are God's." (Matt. 22:21.) Lev. 27:30 says: "The tithe is the Lord's; it is holy unto him." We read in 1 Cor. 16:2: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him. . . ." Again, in Deut. 16:16 we read: "They shall not appear before the Lord empty." And in Mal. 3:10 we are commanded, "Bring ye all the tithes into the storehouse," etc. Then surely there is a definite minimum amount, a certain time, and a particular place for the Christian to "render unto God the things that are God's." In the covenant the church member voluntarily engages "to contribute individually, cheerfully, systematically and proportionately on the Lord's day as an act of worship, in harmony with the Scriptural requirement for the support of all the current expenses of the church and the missionary, educational and benevolent work of the denomination as fostered by the State and Southern Baptist Conventions." But in spite of the clear teachings of God's word and the voluntary assent to their church covenant fifty per cent, and perhaps more, of the members of our churches contribute

(Turn to page 5.)

Editorial

A good guage of womanly character: the more paint, the less quaint.

If the truth cuts like a two-edged sword, you will suffer every time you utter it.

The kind of a juryman who wants to taste illicit liquor is not fit to try a liquor case.

It doesn't take long to forget some things. We learn that from Jack Dempsey's present-day notoriety.

Every time we pay our city taxes we have to wonder what went with the last batch of our hard-earned cash.

The infamous Liggett trial gave the newspapers a lot of free copy and the scandal-mongers a lot of tasty food.

If you do not like your denomination and will not be loyal to it, do not get sore when it fails to recognize you.

Don't blame Lindy for getting engaged. He didn't have anything left to do that would get big, front-page headlines.

We don't worry about the cold weather in February, for we believe in the old adage, "Thunder in February, frost in April."

On account of the establishment of the new papal state in Italy, the ground hog failed to receive proper publicity this year.

One man offered five dollars' reward for the return of his wife. It is good to know that all men have not lost their sense of values.

Church Member: "I don't believe in missions."
Town Wit: "Aw, give us something new. That one was stale when Jonah was here."

A denominational knocker is a fellow who thinks the machinery can best be made efficient by standing off on the outside and throwing brick bats at it.

"It might help the feelings of some wives if they would remember that a fisherman never feeds dainties to the fish after he has caught them," says the cynic.

It took wheat and meat to feed the hungry Belgians and Orientals at the close of the World War, but the hungry political pie hunters will never let Mr. Hoover off with such plain fare.

One way to have your own way is to leave the crowd, go off by yourself, set up a little machine of your own, and then pout and fuss because the crowd doesn't stop and praise you for your initiative.

You can't get rid of crab grass by cutting it off on top of the ground. Neither can you get rid of sin by educational and social service methods. You must let in the atoning blood which alone can destroy its roots.

We are for the abolition of war, heart and soul for it, but we would like to advise some of the rabid reformers to consider the abolition of the liquor traffic before becoming too sure of success with the bigger job.

Rhode Island is getting ready now for battles against the effort to continentalize her civilization. Under the auspices of the Anti-Saloon League a movement has been begun to enlist every member of every Protestant church in support of prohibition enforcement. This movement, coming on the heels of the recent election, is significant.

What Baptists need today is a nation-wide revival in which nothing will be preached but the old-time gospel doctrines and in which there will be no effort on the part of the preachers to get publicity in the secular press.

The Rev. Roy L. Smith, who writes "Sentence Sermons" for some press syndicate, says: "Our work is half done when we have made up our mind to tackle it with all of our strength." But then he never edited a whole paper!

We are not sidestepping the Home Board issue. Soon we will have a lot of articles dealing with the matter. We have purposely waited the outcome of the Carnes trial in order not to handicap or embarrass the Home Board in the prosecution.

Now that the papacy has succeeded in securing recognition as a world power, we shall most likely see our newspapers filled with propaganda intended to stir up war between England and the United States. Watch and see if we are a good prognosticator. They are the great Protestant nations! Selah!

Dr. Walt N. Johnson of North Carolina hit it right when he declared: "The kind of evangelism we have had has caused our troubles." That is a declaration that needs serious thought, for unless we make drastic changes in our evangelistic methods, further troubles will arise.

A long passenger train going fifty miles an hour had an axle to break not long ago. That train, built to meet such emergencies, stopped itself with such precision that many passengers did not know anything was wrong and not a soul was injured. Moral: When you travel, go on vehicles made to insure safety.

APOLOGIES TO MOTHER GOOSE

There once was a pastor who lived in a stew;
He had so many duties he didn't know what to do.
He neglected his people and preached with cold heart
Until his church fired him and bade him depart.

WHY THIS RADICAL CHANGE?

Every sincere citizen who was thrust by conscience into the political arena last summer and autumn will be surprised if he will read an editorial in the Nashville Tennessean of February 12th and compare it with some of the declarations uttered by this same paper prior to November 6th. In writing on the "Funeral of Tora!" the editor said, in part:

There is from time to time a good deal of talk about the inadvisability of mixing religion and politics. But, however that may be theoretically or in the light of pure reason, religion has always played a highly important part in politics, and it is no unusual thing in history to find a religious issue the dominant factor in politics for long periods.

It is, perhaps, not because we are so much wiser than some other nations or than our own ancestors, that religion plays such a comparatively small part in politics in this country, but that there are so many of us here who take our religion so lightly and subordinate it to so many other interests.

It may be taken for granted that in any country in which a large number of people take their religion very seriously religion will play a prominent part in politics. In any country in which the church has large vested interests the church will play an important part in politics. In any country in which there is extensive fanatic opposition to religion or to the church both will play an important part in politics.

He is very correct in the above declarations, and it was on account of the fact that hosts of American Christians take their religion seriously that they rose up last fall in opposition to the wet forces. And in like manner, it was because of the fact that Roman Catholics take their religion seriously that they rose almost en masse to support their churchman, Governor Smith. So strongly did the religious seriousness of these people manifest itself that Massachusetts, nominally a strong Republican state, swung behind the Democratic candidate, and parishes in Louisiana never known to go Democratic went that way on account of the Catholic votes being turned to the Catholic candi-

date. Reports from Rhode Island and Massachusetts indicate that serious troubles arose among the Catholics because of the efforts to drive them to support their churchman.

It seems rather strange that an editor of the ability of him who writes for the morning Tennessean (and he is manifesting unusual versatility and courage these days) should have been led by blind partisanship to forget the substantial truth he set forth in the above mentioned editorial. Religion is a part of life, and its roots go down to the very heart of human nature. Whenever it is aroused, one had as well seek to dam Niagara as to overpower religion and to compel those who "take their religion seriously" to keep quiet when moral values which they treasure, or religious teachings which have shaped their thinking, are jeopardized. We rejoice that the able editor has forgotten partisan prejudices and is speaking the truth. We sincerely trust that in 1932 he will not be swept back into the ranks of them who turn their terrible guns upon the Christian men and women of America who take their religion so seriously that they will still fight for the right.

HOME BOARD CONTRIBUTIONS

We are publishing elsewhere in this issue a statement from the church at South Pittsburg which seems to show as fair and fine a spirit as could be expected. We trust all our churches will follow their example and withhold final judgment relative to the Home Mission Board until after the Southern Baptist Convention has taken action. The outcome of the Carnes affair can have but one immediate meaning so far as the finances of the Board are concerned, and that is, **there will be a larger sum available at an early date for application to the debt of the Board.** The agreement made by Carnes makes it possible for the Board to cash in on the securities which he held without the delay that would inevitably have come had court proceedings been necessary. Such litigation has been forestalled by the agreement of Carnes to give quit claim deeds to all his real estate and to surrender all other assets without recourse to law.

The debts of the Home Board have thus been reduced somewhat by the action of the court in regard to Carnes. The balance of the debts have to be paid. Even should the Home Board be discontinued, the debts must be paid. Therefore, the wise thing for every church to do is to follow the example of the South Pittsburg Church, continue to make regular remittances to the office at Nashville, and to wait the action of the convention before deciding to withhold contributions to the Home Board funds.

That the matter will be righted, we do not for one moment doubt. And that the will of Southern Baptists will be regarded in the matter, we do not doubt. We shall open soon the discussion relative to the continuance of the Home Board or its complete reorganization. In the meantime let us back the Co-operative Program which is an innocent sufferer from confusion and suspicion and let us study earnestly and prayerfully the problems to be solved at the forthcoming convention. Pastor Paul Hodge and his people of South Pittsburg have manifested a fine spirit. They have uttered their protest against what they believe to have been wrong, but they are going right on with the kingdom work in spite of that wrong.

GOOD WOMEN SPEAK

The people of Tennessee ought to be encouraged by the bold action of the State Federation of Women's Clubs which met recently in Clarksville. These women stand for the increase of social and civic righteousness. They sponsor many movements that result in great good to the public, and their voice is feared by crooked politicians. Now they come with a protest to the secular press, especially that of Nashville, for the bold way in which they defied the public in giving forth the gross details of the Liggett trial.

We read some of the published testimony. We heard men talking about other parts of it, and we heard reports of some things not even published. Surely we have come upon a bad day when the

"All the distinctive features and superiorities of our republican institutions are from the Bible."—Edward Everett.

The Doctrine of Election ^{Bp} W. RUFUS BECKETT, Th.D.

III. A SINCERE INVITATION

There are many invitations in the New Testament, but I shall present one that is very comprehensive: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Rev. 22:17.) The Holy Spirit says to the wanderer, Come. The bride—church—says, Come. The real followers of God on earth are urgent in their call to all men to come to God. All who hunger and thirst, after righteousness are invited, even urged to come. And to make the call unmistakably universal, the word "whosoever" is the final expression. Is it easily thinkable that God would send His servants at supper time to say, Come, for all things are now ready; and upon coming say that this did not mean you; it was just for the elect? God has the right to do as He will, but—and I say it reverently—He has no right to say one thing and do another. We believe that if God were to save men by constraint or force of any kind; in other words, if He should predicate salvation upon His power, that He would save all men in order to take care of His omnipotence.

I shall now give some exceptions showing that God did not will or permit the death of sinners for lack of provision or grace, but their faith in Christ saved and the neglect of it condemned eternally and they were fully responsible: "Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme. But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: because they said [not because God willed it], He hath an unclean spirit." (Mark 3:28-30.) The Lord had spoken openly in Galilee, Samaria, and Judea the wonderful words of life. He had given His beautiful parables, indicating His universal kingdom. He had shown His superiority over nature in the mighty miracles which He had done; and sickness and deformity had disappeared at His touch. He had sent forth heralds of the new reign of God on earth. He had proclaimed the universal invitation to all men to come to Him for life.

Much opposition to Jesus had developed among the Pharisees and Herodians before He had gone very far with His new work. They would put Him to death. Opposition arose also among the scribes who beheld Him under the power of the Spirit and said: "He hath Beelzebub, and by the prince of the devils casteth he out devils." The Lord declared to them that because of this saying, they could never be forgiven, in this world or in the next, consequently the unpardonable sin. This is an exception made to the universal call of the Lord. All men have the right to come, and so would this class have had it if He had spoken in their hearing and allowed them to understand the invitation and accede to it. But He spoke to them in parables because they were now unworthy of eternal life.

This shows how much Jesus, who made the plan of salvation, believed in the call universal, based upon the faith of the individual; for He would be under obligation to save any of them coming on that proposition. "And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them." (Mark 4:11, 12.)

These parables to the disciples were as jars in which to preserve the truth, but the class which had fallen under the stinging curse of Christ were forbidden even to taste. Isaiah prophesied of these people, saying, "Their eyes have they closed"; and when they closed their eyes, God canned His truth.

If the Lord had already fixed the exact number of people to be saved by His foreordination, I can hardly understand His carefulness in delivering His

messages to these people in parables, so that some of them might understand and that others might not understand. Jesus knew that these folks could repent and come to Him, if He should make the way clear enough to them, even after they had broken finally and blasphemously with Him, in calling Him a devil. The Lord Jesus Christ believed in the plan that He was setting forth—a sincere plan, that would appeal to any and to all men, when the message is made reasonably clear. Jesus knew that salvation became effective for the individual as soon as he exercised faith in Christ and confessed Him before men, and the only way to safeguard the gospel was to speak it here in a mystery, that might be interpreted to His disciples later.

I am coming now to present the stock passage of most of the advocates of the Calvinistic theory of election: "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." (2 Thess. 2:9.) I believe that this passage will harmonize with all other passages in God's Word touching this subject of election. The Spirit was set apart to convict men of sin, righteousness, and judgment. He not only convicts but helps the convicted to see and receive Christ as the Saviour. When the Spirit reveals Christ as the only Saviour, and that faith, itself, the gift of God, is the only way to get into saving touch with Jesus, the repentant heart believes and is saved. All of this is the gift of God and is of grace through faith, not of works lest any one should boast. I do not see that even this part of the chapter teaches the doctrine of election of some and neglecting others by simply and arbitrarily leaving them out of the chosen number. Instead of the individual as such being chosen from all eternity, the means by which individuals may be saved is rather what is elected. Just what does it say? Faith is the predestined way that all sinners are to be saved, and each must use this faith for himself. It is true that God is the author of saving faith, but He expects us to use it, just as He provides us bread and water, and He expects us to do our own eating and drinking.

I feel that this passage is a fine proof text for the election of Jesus Christ from all eternity as the Lamb slain from the foundation of the world, to make an atonement for all men especially of them that believe, and that faith and not election is the determining factor in the whole process. Faith is the victory that overcomes the world, not only of sin, but of debate on this question.

I shall notice in the next place a part of the context, which for very evident reasons is never quoted. If it were quoted, it would take all of the argument out of hyper-Calvinism: "And now ye know what withholdeth. . . . For the mystery of iniquity doth already work. . . . And then shall that wicked be revealed. . . . And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." (2 Thess. 2:6-12.) We are now discovering the wonder of all polemic literature, that such a straightforward statement with regard to the subject of election should go unnoticed. We have seen that God saves souls by sanctification of the Spirit and belief of the truth. Now we see how God allows a soul to be lost, and we should strive to know whether God or man is responsible for this condition. Are souls elected to salvation—some of the whole number—and given special grace, while all others are left to themselves to perish? Or does God make it possible for all souls to be saved and then leave the matter to the choice of the person to use the faith that is God-given to procure his salvation; then if he does not use it, he must forever perish?

They were left to perish because "they received not the love of the truth that they might be saved." This indubitably says that they were to perish because they did not accept the only thing that God had provided to save lost men, even Jesus from the foundation of the world to save all men upon the condition of repentance toward God and faith toward Jesus Christ. One is lost simply and only because he did not accept the love of the truth, and not because God failed to elect him from all eternity to salvation. If this be not true, how is it possible for God to say? "And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." If God had left these souls out of His plan because He did not elect them, I believe that He would be too honorable to say so much about their unbelief. The next article will close this series.

SOME THINGS THAT PUZZLE ME

By A. J. Holt, Punta Gorda, Fla.

When a small boy I was considered good at solving puzzles, reading riddles and the like. But I must confess that there are some prevailing conditions that puzzle me now.

1. I do not see how a Christian lawyer can take the case of a criminal, as a bootlegger, whom he knows to be guilty of the crime charged against him and seek to free him on a technicality and thus endeavor to turn him loose on society just for the fee or the fame he can get out of it. I witnessed such a trial a short time since and could not repress the feeling that the attorney for the defense was about as bad as the prisoner at the bar.

2. I am puzzled to know how preachers may best change their fields of labor. While being in deep sympathy with a preacher out of work, I stand surprised at the methods employed by some. I am wondering if we may not seek more sincerely the guidance of the Holy Spirit. I have heard brethren who wrote to other brethren urging them to use their influence to get them called to certain pastorates. Far be it from me to criticize my brethren who are far better than I. Still it seems to me that if we were to sincerely and prayerfully seek to know the will of the Lord, He would lead us. I know of a pastor, once upon a time, who failed to receive the support from the church where he was pastor and felt that he must change. He and his wife made the matter a case of fasting and praying for a whole day. The next morning he received a call by wire from a church he had never known. I cannot repress the belief that God will lead the praying preacher to the field where he will do the most good.

It puzzles me how some preachers continue to stay where they are evidently not wanted. We are not all constituted alike, but I could never bring myself to consent to serve a church where even a respectful minority were against me. It is hard enough for a preacher to succeed when the church is wholly united on him, but with a divided church it seems to me that no man can succeed. "A house divided against itself cannot stand." And it puzzles me yet more how a preacher could consent to be the cause of division in a church.

4. I am puzzled to know how a preacher can praise himself, boast of his successes, of his popularity of his gifts. "Let another's lips praise thee." A self-centered preacher stands a poor chance to lead a church in unselfish service. People are not blind and cannot fail to know if their pastor is puffed up with self-esteem. The really unselfish members will tire of such service. The already selfish will become more so under such leadership. The self-centered pastor is digging a pit for himself into which he must eventually and inevitably fall.

5. I am puzzled to know the best, easiest way to get rid of an undesirable pastor. I confess I just cannot give advice on this line. Once upon a time I was Secretary of Missions. I had a pastor who was good and acceptable every way to me. But it was made known to me that a large number of the members, especially the women, were

dissatisfied with him. I sought to satisfy them, but at last I gave up. I was waited on by a large committee of the best women in the church and asked if I could not advise the pastor to resign, or at least to apprise him of the situation. Unwisely I yielded to their solicitations and told the preacher. Alas! he took offense at me. I fear I forfeited his good opinion of me for all time to come.

"Who will bell the cat?" has long been a puzzling question. I have always been inclined to be perfectly candid. I do not favor the anonymous, unsigned letter business. Yet if the pastor has not the good sense to see the situation and adjust the matter, I am not able to advise what course should be taken.

These are some of the things that puzzle an old, retired preacher.

LAWLESSNESS OF ROMAN CATHOLICS

William James Robinson, A.M., D.D.

This theme is astounding and at a glance the reader naturally thinks religious prejudice is responsible for it. This surmise is unavoidable unless indisputable facts are produced to justify it. No doubt each large body of Christians, and each large social group—lodges, guilds and clubs—have some former members serving terms in penitentiaries. This is to be expected and does not reflect on the integrity of the order. But when a particular group furnishes an overwhelmingly large per cent of convicts an investigation is in order.

"The following figures are taken from the nineteenth annual report of the State Commission of Prisons (New York):

Prisons

"Auburn—Catholics, 435; Protestants, 286; Jews, 51.

"Clinton—Catholics, 345; Protestants, 214; Jews, 69.

"Great Meadow—Catholics, 274; Protestants, 134; Jews, 53.

"Sing Sing—Catholics, 596; Protestants, 302; Jews, 292.

Penitentiaries

"In the penitentiary at Albany 670 Catholic convicts were admitted against 351 Protestants and 12 Jews.

"Erie, Catholics, 3,615; Protestants, 832; Jews, 191.

"New York—Catholics, 1,586; Protestants, 398.

"Onondaga—Catholics, 923; Protestants, 550; Jews, 19.

"In studying these figures it is well to remember that Catholics constitute less than one-third of the total population of the state, which multiplies the Roman Catholic percentage by three in each instance. Applying this to the prison population in the Erie penitentiary, for instance, where there are more than twice as many Romanists as Protestants, we find that the Catholic Church has furnished (three times two) six times as many criminals in proportion as have the Protestant churches.

"These figures furnish an eloquent commentary on the kind of 'morals' taught in Roman parochial schools." (Fellowship Forum, Washington, Sept. 22, 1928.)

The Catholic Church forbids her members to patronize state public schools because, as she sees it, they are godless and so destructive of "faith and morals" as to cause many children to lose their souls.

Since the figures quoted are authentic and prove Catholics to be the most criminal of any large social group among us, an investigation is justified. It does not help the Catholic Church to say that many of these criminals are immigrants. This fact adds greatly to the embarrassment of the church, for nearly all these immigrants came from distinctly Catholic countries, and had no education or religious training other than that given them by the Catholic Church. The church had an opportunity to do her best with them without any hindrance whatsoever, but failed to make good citizens of them. There must be a cause for this gross failure! Where is it?

The Roman Catholic Church has her distinctly religious laws and also her laws dealing with civil issues. She holds the church superior to the state in all matters and says her laws must take precedence over state laws. This naturally leads to lawlessness and to the penitentiary when her laws, as they often do, conflict with the laws of the state.

"But if the laws of the state are manifestly at variance with the divine law, containing enactments hurtful to the church, or conveying injunctions adverse to the duties imposed by religion, or if they violate the person of the supreme Pontiff the authority of Jesus Christ, then, truly, to resist becomes a positive duty, to obey a crime."—(Great Encyclical Letters of Leo XIII, page 185.)

By "divine law" Catholics do not mean the Bible, but the decrees of Catholic councils and Popes. "Duties imposed by religion" means duties imposed by the Pope. The Pope claims supremacy over all governments; and when a conflict between the church and a state cannot be satisfactorily adjusted, the will of the church must prevail. This clearly means the state has no rights the Catholic Church must respect.

"In other matters than education and marriage, such conflicts are possible between the loyalty of the Catholic citizen to a civil statute and his loyalty to the moral law. The supposition is fantastic, but not inconceivable, that one of our states should enact into the law the economic system known as Socialism and enforce it with utter disregard of property rights. In that contingency the church authorities would have no hesitancy in pronouncing the arrangement a violation of natural rights and in advising Catholic citizens that they were not obliged to obey. Whatever may be said of the morality of the Eighteenth Amendment to the Constitution, certain provisions of the Volstead Act seem to be a clear violation of natural rights; for example, those which forbid a citizen to possess intoxicating liquor or to give a drink to his friends. It is quite possible that a bishop or priest might advise the Catholic citizen that he was not obliged to obey these prohibitions. Certainly this is the advice that I should give if I were consulted." (The Catholic Church and the Citizen, page 41, by Rev. Fr. John A. Ryan, The Macmillan Co., New York, price \$1.00.)

Another Catholic doctrine that encourages lawlessness is the confessional and absolution. The Catholic sins and relies on his priest for absolution. This makes sinning a small matter—forgiveness merely a routine act.

This fact must not be overlooked in comparing the figures of the Catholics, Jews and Protestants in prisons. None but bona fide Jews and Catholics are classed as such. All other criminals are called Protestants. Many of these have not one iota of right to be called Protestants. They are in no wise in fellowship with any Protestant church, and never have been, hence they are in no real sense Protestants. This fact puts a still heavier burden on Catholics for crime.

Why does the criminality of Catholics concern others? Because "Righteousness exalteth a nation, but sin is a reproach to any people." (Prov. 13:34.) Catholics regard all others calling themselves Christians as heretics and damned for their heresy, and boast that they are the only true church and way to heaven.

"Some amazing crime statistics have been given by Lieutenant Governor Buron Fitts of California. In Chicago last year there were 8.5 major crimes per hundred thousand population; in Los Angeles 21. In 1923 Los Angeles had 127 more highway robberies than Canada, England, Scotland, Wales and France put together. The crime bill in salaries of officers, damage and loss of property, not including human life, in California in 1926 was \$545,000,000, and appropriations for schools was

\$69,000,000. Although criminals constitute only one-third of 1 per cent of the population, the cost of crime in the United States in 1924 was ten billion dollars. Since the war 111,000 American citizens have been murdered."—(The National Humane Review.)

The crime record of our country is humiliating to all good citizens. They should arise as one man and demand better moral conditions.

Until the Catholic Church, in this country, can reduce crime among her adherents to at least an average with other churches, she should cease her arrogant boasts of superiority. And until she does this, and ceases to teach disregard for our laws and institutions, non-Catholics should refuse to give public office and trust to her adherents. Those who teach disregard for law, as does Dr. Ryan, and all who approve such teaching, should be barred from office by our votes.

MOB VIOLENCE

Mr. Editor, I join with you in deploring mob violence. Schools bear a share of responsibility, but only a small share. Let me suggest a surer preventive. Let a court be called before the witnesses are scattered, and while the facts are fresh in mind. Men of sober minds be selected on the spot as jurors even relatives of the murdered man if others cannot be found. Let court be held right out under the trees if the court house is too far away. Neither judge nor lawyers ought to be allowed to take any fees.

Then death can be administered in a more humane way. The laws of morality require that even a beast should be killed with as little pain and as quickly as possible.

The slow and uncertain procedure of our courts generally is the most efficient cause of mob violence. The murdered may be sentenced to life imprisonment, and in a year or two pardoned out by the governor.

Society demands and is going to have better protection. G. M. S.

"STRIKING COMPARISONS"

(From page 1.)

nothing. Do such church members deserve the respect and confidence of their fellow members? Are they "bums" and "hobos"? (Read 1 John 2:3, 4.) Are they liars? (Read 1 John 2:3, 4.) Are they religious "bums" and "hobos"? Are they receiving benefits without making any returns therefor?

The citizen is required to render military service in time of war. To fail or refuse to respond when his government calls brands him a "slacker." The soldier who deserts his post in time of battle is a coward and deserves the condemnation and disgrace that such conduct receives. The church member is "saved to serve," and the age-old battle between sin and righteousness demands his constant co-operation. Then what shall we say of the church member who refuses to respond to the call of his church? Isn't he a "slacker" in the spiritual realm? In his church covenant he voluntarily promised "to strive for the advancement of his church in knowledge, holiness, and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline, and doctrines." Therefore, he is not only a religious "slacker," but a covenant-breaker; and Paul places such individuals in mighty bad company. (Rom. 1:28-32.) In Eccles. 5:4-6 "the preacher" also uses rather strong language in rebuking those who make vows and do not keep them. So the pastor of today has both Scriptural precept and precedent to back him in "reproving, rebuking with all long-suffering and doctrine" the lukewarm, "no-account," "good-for-nothing," covenant-breaking church member. Therefore, brethren, let us "declare the whole counsel of God" and be faithful, "praying always with all prayer and supplication in the Spirit," that our efforts may be used of God to arouse and reclaim many. Certainly "a great door and effectual is opened" in this direction, and may "great grace be upon you" as you enter. Amen.

STATE SECRETARIES SPEAK

The state mission secretaries are, as a group, one of the safest bands into which our denominational work can be placed. They are nearest the people and know them best. They are on the job where things are done, and they know best what it will take to get things done. They represent constituencies radically different in some views and even in practices, but they are the direct representatives of the denomination in general meetings. If the state editors be left out of consideration, we doubt that any group of men of the same size can so nearly approximate the united Baptist life of the South.

At their recent session in Mobile they did two significant things. The first of these was to pass resolutions expressing their "profound conviction that the Co-operative Program is the best method yet devised for promoting all the kingdom interests fostered by Southern Baptists; that all special campaigns and collections should be discouraged, and that all people be called upon to give their loyal support to making the Co-operative Program a success.

There seems to be general agreement to the effect that the program, as now arranged, is the ideal toward which all our churches ought to strive. Every special campaign interferes with it and causes unrest among the people who have adopted the plan and are working it. Furthermore, the Co-operative Program is so plastic that it provides ample opportunity for churches to reach their unenlisted members and for denominational workers to reach the unenlisted churches. With our four special days, fostered by our general agencies, we ought to be able to secure collections from every church that has not adopted the budget method of finances and from every unenlisted member of churches that have.

The Weakness

There is one flagrant weakness in the program at present. No provision is made by most of the states for capable workers to go to the unenlisted churches and put on the program. A special Sunday school day is good, and our Sunday school secretaries, aided by the Sunday School Board, are doing a good deal of work. But it is not possible for them to reach the churches with any permanent success for the reason that there is no efficient organization in most of these churches. What we need is a force of state missionaries who can organize the unenlisted churches, enter into their fellowship, instruct them, and, after delivering special messages, take the collections for objects in the program in cash and in pledges to be paid within three months. Such a program, put on in every unenlisted church every three months, would soon result in the churches being so instructed and inspired that they would readily adopt the budget, put on the every-member canvass, and begin systematic giving.

We beg, for the sake of our secretary, that special campaigns be discontinued and that every movement be bent in support of the Co-operative Program. Do the colleges need special funds? Let them help enlist every unenlisted church for a great offering on Christian Education Sunday. Do the benevolences need more funds? Let them help enlist every church in giving to benevolences on the special Sunday. Likewise let every lover of our general mission work strive to secure a great offering from every unenlisted church and church member for home and foreign missions when their day comes. And so with state missions and the Orphanage.

To sit down and be satisfied when enough churches have entered the program to take care of our most pressing financial needs would be to neglect a great missionary opportunity. To go on crying about debts and begging for more money from the enlisted churches will cause untold hurt. Let us now promote campaigns the purpose of which is to enlist the unenlisted, and we can never do this unless we set forth a missionary program that is bigger than any department of our work, one that includes every department and enlists every departmental worker for each special day.

The other thing the secretaries did was to pass resolutions asking that the Sunday School Board be instructed to pay half the cost of operating the state Sunday school and B. Y. P. U. departments. It seems that there would be no argument needed in support of the request. The workers in these state departments promote the activities of the Board and thus constantly increase its income. The work can be done far more economically through the state departments than it can be done otherwise, and our very Baptist genius demands that the agency that benefits financially from any department of our work shall support that department. We are firmly convinced that the Sunday School Board could do no more effective thing with its earnings than to turn them back into the treasuries of the states that make them possible and let them be used there without the cost of too much overlapping and so many long and expensive trips.

We heartily endorse the requests of the secretaries and trust that we shall have an end of special campaigns and specialize on the program, and that we shall have a more intimate touch between the workers who are paid for out of the earnings of the Sunday School Board and the people in the states who need the help and advice of such workers.

AUDITORS' REPORT OF CARNES STEAL

Important Paper for All Readers

As Mr. C. S. Carnes has pleaded guilty to embezzling funds from the Home Mission Board, our work in connection with the investigation is completed for the present. The amount of the shortage has been fixed in the sum of \$909,461.00, divided as follows:

General Fund	\$683,334.14
Church Building Loan Fund.....	226,126.86
Total.....	\$909,461.00

The approximate amount of the shortage was determined during the first week of our work, but tracing the transactions to Mr. Carnes' personal account and securing evidence which would be admissible in court required a vast amount of detail checking, covering a period of about ten years. It was also necessary to obtain copies of records in banks and stock brokers' offices in New York and other cities outside of Georgia. We had no authority to obtain this information and had to get it as and when we could. Information covering recent transactions could be more easily obtained, but where the transactions were handled several years ago and the records had been stored away, we had to wait until the banks and brokers had time to get out the old records and look up the data for us.

A large portion of Mr. Carnes' transactions were handled through banks outside of the state of Georgia, and in many instances these transactions had not been recorded on the books of the Home Mission Board. Detailed information of the accounts handled through some of these banks was obtained only within the past two weeks. Therefore, up to this time we have not been in position to furnish a complete report.

Inasmuch as arrangements have just been completed whereby we are to make an audit and full report of the transactions of your board covering the convention year ending April 30, 1929, in which report will be embodied a statement relative to the defalcation of your former treasurer, in the interest of economy we will postpone making our final report until that time. It is also possible that further unrecorded transactions will be brought to light between this time and the close of the convention year, but it is our opinion that nothing will be found to materially change the amount of the shortage.

So far as we have been able to ascertain there is nothing to indicate that any one other than Clinton S. Carnes was in any manner involved in the defalcation or had any knowledge of his manipulations. He had authority to borrow money in the name of the Board which he used to his own advantage. He also had charge of the accounting records of your Board, which enabled him to falsify the records to whatever extent he chose.

Your books have been adjusted and all assets

and liabilities properly entered, and it is our opinion that the affairs of the Board are now being handled with the greatest care and that every precaution is now being used to see that the money received by the Board is being used for the purposes for which it is intended.

The five years' sentence given Mr. Carnes seems inadequate compared with the offense, but all things considered the settlement made appears to have been the wisest course.

(Signed) Ernst & Ernst.

LET'S GET THE FACTS

The Home Mission Board is anxious that every possible thing be done to uncover the facts relative to the Carnes case. There is not a member of the Board who is holding back anything vital to that tragic matter. As an evidence of their absolute willingness to open up everything, they have adopted the following resolutions which will be of interest to all our readers:

"Resolved, That the Home Mission Board invite the Executive Committee of the Southern Baptist Convention to appoint a committee to review all the facts connected with the recent defalcation of the Home Mission Board's treasurer, for the purpose of giving Southern Baptists a detached statement covering the whole matter."

For the sake of the cause of Southern Baptists, that challenge ought to be accepted and the Executive Committee ought to appoint at once such a committee and send it to Atlanta with instructions to give it as much time as necessary in order to consult all parties involved, to examine the records throughout and to make a complete report. We would suggest that on this committee there be one man of recognized denominational statesmanship, one business man of known ability and experience, one attorney of wide experience in handling criminal cases of the kind, and two other men. There would be a good deal of expense connected with the work of such a committee, but what would the item of expense be compared to the restoration of confidence and fellowship in our brotherhood?

Reports received just before going to press confirm our conviction that the matter is not half as bad as it appeared at first glance. These reports also remove completely the suspicions once registered in our mind relative to the part some of the members of the Board may have played in the case. Dr. Christie nobly assumes full responsibility for what was done. We have learned further that the Home Mission Board acted upon the recommendation of the Committee of Six in making Dr. Christie the representative of the Board with plenary power. Let this committee be appointed at the meeting March 6th, let the investigation be completed at the earliest possible date, and we shall know where we are and be ready to discuss the future of the Home Mission Board on its merits.

DYER CHURCH DISROBES PREACHER

The following is a statement from Dyer Church and speaks for itself. A later conference revoked his credentials and sends warning abroad:

"Following the calamity that so suddenly came upon our church and the community in general, because of the misconduct of our pastor, the Rev. E. D. Dawson, in becoming connected in a love scandal with a Mrs. Richard Laden, another member of this church, the deacons requested a business session of the church at 11 o'clock, February 3, 1929, to take necessary action concerning the two.

"On motion, it was unanimously voted that we go on record as disapproving such deplorable conduct and that we withdraw fellowship from them.

"Feeling that it might save some other pastorate from this most unwelcomed fate, it was most eagerly and unanimously voted that the action of the church today in excluding the Rev. Dawson and Mrs. Laden be published not only in our local paper, but in our denominational papers over the country.

"On further motion, it was unanimously voted that a conference be called of ministers and pastors of our faith at an early date to have revoked Dawson's license or authority to preach in any Baptist Church.

"Resolutions were read and approved expressing the sorrow and keen disappointment of the members because of this unreasonable tragedy, and assuring Mrs. Dawson, the deserted wife, our heartfelt sympathy and praying God's blessings upon her in this time of trouble.

"Never in the history of our church, nor in the town of Dyer, has there come over us such a shock, but we are praying for God's leadership to help us out of the valley of disappointment.

"February 3, 1929 Dyer Baptist Church.

"Note: Other papers please copy."

At the conference held later Brethren I. N. Penick, J. E. Skinner, D. L. Sturgis, H. C. Cox, I. C. Cole, and T. C. Ury were present and acted in an advisory capacity endorsing unanimously the action of the church in revoking the credentials of the said E. D. Dawson, all action of the church being unanimous.

NE'ER SINGLE-HANDED

"Trouble ne'er comes single handed," is a statement that has come down to us from the past. Our good friends, Arch Rollow and his family, can testify to that fact, for close upon the heels of the complete destruction of their residence a few days ago came the death of the aged father, W. M. Rollow, whose end, no doubt, was hastened by the excitement incident to the destructive fire. He and his aged wife were almost trapped in the burning building in which they lived with their son, Arch Rollow, a popular Nashville undertaker.

Mr. Rollow was 79 years of age. He was born in Montgomery County where he lived until ten years ago when he and his wife came to Nashville. He is survived by two sons, Arch and E. W. Rollow, and one daughter, Mrs. S. N. Northington, all of Nashville. He was a faithful member of a Baptist church for many years. His daughter, Mrs. Northington and husband, Mrs. Arch Rollow and daughter, Miss Cornelia Rollow, were in Florida when the home burned and when the aged relative died. The Baptist and Reflector extends heartiest sympathy from hosts of friends throughout the state.

HOME AND FOREIGN FIELDS—THE NEGRO

By O. E. Bryan, Secretary
The Home and Foreign Fields, to March is devoting a large part of its entire space to a representation of the Negro people, taking note of their former condition and showing as fully as possible the present-day conditions and achievements. It is a valuable presentation of a most vital subject.

Please say that I have secured the permission of the Sunday School Board to have sample copies of this number sent to any past president or secretary of a Woman's Missionary Society who will write for it. Requests should be forwarded promptly, in order that a sufficient number of extra copies may be published.

The month of March is being devoted to the study of the Negro people by the Missionary Societies. And in the Home and Foreign Fields is much valuable matter. Send directly to the office for sample copies. Address Home and Foreign Fields, 161 Eighth Avenue, N., Nashville, Tenn.

DEACONS ORDAINED

Grace Church, Nashville, had a splendid service last Sunday afternoon when ten splendid young laymen were ordained deacons. The program was held in the afternoon in order to accommodate members from other churches who had been invited. Some 35 deacons were present and took part in the service. Pastor O. F. Huckaba of North Edgefield Church delivered the charge to the church, giving them several practical ways by which they could make efficient the ministry of the deacons. The editor delivered the charge to the candidates. Pastor L. S. Ewton led in the ordination prayer. Special music was rendered by a mixed quartet.

The brethren ordained were: T. J. Gray, H. A. Collins, Gray Simpson, L. C. Murphy, W. H. Scudder, E. M. Sweeney, George Crossway, C. A. Hester, Carl Sutton and H. H. Dearing.

A TIMELY SUGGESTION

There is some discussion, in this day of unrest, concerning the advisability of abolishing the Home Mission Board and of turning over its work to the Foreign Board. That will necessitate the abolition of the Foreign Mission Board as such and the organization of an entirely new Board of Missions. If such a step has to be taken, there is going to be a demand from many quarters that the newly constituted board be located near the center of our convention territory. We hereby set forth our advocacy of such a demand and nominate Memphis, Tennessee, as the logical location for the institution if it is created. Our argument in support of the nomination will be given if it becomes necessary.

WHAT THE LAWYERS SAY ABOUT THE CARNES CASE

We want to be fair to our readers and to the Home Mission Board. It is unjust for one to make a hard and fast decision until he knows all the facts. Unfortunately the secular press does not specialize in details; it rushes into print with the sensational announcement and leaves the readers to secure facts later on. We have just received a communication from the attorneys who represented the Home Mission Board in the prosecution of Carnes. Because of its length, we give only the salient declarations, for we want all our people to get them. Certainly they throw new light on the matter.

The communication opens with a paragraph relative to the criticism that has been aroused, and the attorney, Judge A. G. Powell, whose statement is concurred in by the Board's special attorney, W. W. Gaines, declares: "I find that those who are acquainted with the facts are in general accord in approving the action." He then sets forth some facts for our serious consideration. We set them forth briefly.

1. Under Georgia laws, it would have been comparatively easy to convict Carnes of general embezzlement, BUT (and this is what we did not know) to secure a conviction for such would have freed him from prosecution for any specific cases under the charge. Carnes, under such a conviction, would have been liable to not less than TWO years in prison, subject to the will of the jury.

2. Had the several cases against Carnes been prosecuted, and convictions for each been secured, the maximum penalty given Carnes would have been much longer if the judge or jury had not decreed that the penalties be served concurrently. Ten indictments might have been secured in that case and only two years served. Of course, that could hardly have happened, but who knows?

3. In Georgia courts depositions and affidavits cannot be used in criminal cases. Judge Powell shows how this would have made it extremely difficult, if not impossible, to have secured convictions on many of the counts since the witnesses lived in other states. We, of course, know how difficult it is to get a busy business man to voluntarily leave his work for an indefinite leave.

4. He mentions the difficulty of successfully prosecuting the claims of the Home Board to the property Carnes owned. Dr. Christie made that clear in his article last week.

5. A conference of auditors, receivers and counsel for the receivers, resulted in their agreeing that no better verdict could be hoped for. Judge Powell and Attorney Gaines concurred in this judgment. The Home Board accepted their advice.

6. Carnes' age and health added weight for the decision. Says Judge Powell: "I am humane enough to hope he will outlive his sentence. I am practical enough to doubt that he will do so. I am Christian enough to hope that whatever chance he has of outliving his sentence will be an inspiration to him for a change of heart and a will to spend his last days in expiating the wrongs he has done."

7. Careful reports from the auditors whose search has been made at infinite pains has resulted in showing no evidence of any other holdings which Carnes may have had. The fact that he

evidently has turned over to the Board all he had was worthy of consideration. The further fact that he was willing to sign a blanket conveyance covering any other holdings that may be discovered also influenced the attorneys in making the recommendation. Quite a large item of the \$900,000 is in accumulated interest through the years and not in money which Carnes actually stole.

Judge Powell then sets forth in strong language the innocence of all other parties. We quote his words: "One thing I feared in approving the proposal was that a suspicion would be generated in the public mind that we were attempting to shield members of the Board from participation in Carnes' acts. Such is not the case. One thing the audit and the facts in the case clearly disclose is that Carnes and Carnes alone is responsible for the shortage; and there is not the slightest basis for a suspicion that any member of the Board or any one else is involved." Of course Judge Powell defended the Solicitor General of the state as well as the judge before whom the case was tried. And his declarations are heartily concurred in by the special attorney of the Home Mission Board.

Significant Things to Remember

1. Let us bear in mind that it was the State of Georgia prosecuting Carnes and not the Home Mission Board.

2. Remember also that the case had to be tried under Georgia laws and not under the laws we would have had Georgia enforce against such criminals.

3. Dr. Christie was acting for the Home Mission Board, but the "Committee of Six" had recommended to the Home Board that such plenary power be vested in him by the Board.

4. Dr. Christie, not being an attorney and not knowing how to interpret all the legal possibilities of further prosecutions, had to accept the advice of the Solicitor General and the other attorneys into whose hands the State of Georgia and the Home Board had placed their interests in the matter.

We hold still that the action was a serious miscarriage of justice, but we are bound, under the new light shed upon the situation, to modify our severe judgment. Certainly we cannot, in the light of the facts set forth by Judge Powell and Attorney Gaines, harbor un-Christian suspicions.

BELATED NEWS

Mr. and Mrs. Edward Rutledge have been employed as educational workers by First Church, Murfreesboro. They have been with St. Elmo Church, Chattanooga, for the past year. Mr. Rutledge is the son of Pastor Sam Rutledge of Madisonville. They will give a special musical program for the Nashville Baptist Pastors' Conference next Monday morning at 10 o'clock. The public is invited.

Secretary O. E. Bryan was in Knoxville Sunday attending to matters of denominational nature.

The Nashville Pastors' Conference adopted, at its meeting Monday, a protest against the passage of the proposed law to compel children in the public schools to memorize verses of the Scripture.

Broadway Church, Knoxville, opened their magnificent educational plant and their remodeled auditorium last Sunday. They had 1,101 in Sunday school.

Dr. F. F. Brown of First Church, Knoxville, was the guest of Editor Louie Newton and the Christian Index last week-end and, while in Atlanta, preached for the Druid's Hill Church.

First Church, Bogalusa, La., of which our Tennessean, O. P. Estes, is pastor, has just closed a great training school with Clay I. Hudson of the Sunday School Board assisting. Two hundred and fifty were enrolled in the school.

Another Baptist Church has taken action against an unworthy preacher. According to news reports, the churches of the General Baptist Association of Scottsville, Ky., have disrobed the Rev. R. C. Tinsley on the grounds that "certain reports were found to be true." Let us take hope when churches begin to unfrock wicked preachers and publish their names to the world.

THE NEWS BULLETIN

A BAPTIST BENEFACTOR

Prof. J. H. Smith who died January 11, 1929, in Johnson City had few equals and no superiors in the opinion of Mr. R. C. Hunter, who was his competitor in business, and expresser of sorrow. "For more than sixty years," says Mr. Hunter, "I had known Professor Smith socially and intimately. Our relation during all these years was that of unbroken friendship and in his passing we all feel that we have lost not only a friend but a brother, and Johnson City has lost one of its best and most valuable citizens. No man in the city possessed higher qualities than Professor Smith. His pleasing personality and generous manners and intimate sympathy with his followers; high and low, rich and poor alike, ingratiated him with all classes, and during his life and at the time of his death he was one of our most popular and beloved citizens. His career as a citizen and a public man was an inspiration to young men and old alike, and his memory will live in the hearts of those who come after him." Professor Smith was the original owner of the Watauga Academy and sold it to the Home Mission Board.

HITTING RIGHT SPOT

South Carolina Church Takes Stand on Worldliness

Whereas we, the board of deacons of the First Baptist Church of Greer, concur with the pastor in the acknowledgement of the growing tendency toward worldliness in the lives of some of our members and the need of disciplinary measures according to our church covenant, which has largely been neglected, do hereby place ourselves upon record as being in favor of the passing of an explanatory and interpretative motion taken from said covenant, to wit: that non-attendance for a period of six months without excuse, and support of the church for six months where possible to do so, drunkenness, licentiousness, dancing, gambling, and card-playing shall constitute grounds for the exclusion of such members as may indulge persistently and without cessation until such a time as the accused may repent and cease.

This resolution shall extend to include any other conduct regarded as unbecoming in Christians by the church. Each case shall be dealt with at a conference of the church, at which time the accused will be invited to be present.

These resolutions were adopted by the church on January 27, 1929.

PROFESSOR WILLIAMS' LATEST WRITING

Dr. C. B. Williams, professor of Greek and Ethics at Union University, Jackson, Tenn., has finished his latest book, "An Introduction to New Testament Literature," and has only recently presented it to the public. The purpose is to put into the hands of Bible students a book which will give the leading facts of the New Testament history and discuss concisely and yet comprehensively the more important features of the New Testament literature.

Part I, an historical background of the Synoptic Gospel and Acts, takes up in detail the Synoptic Problem, Mark, Matthew, Luke and the Acts. In these chapters the human element in the making of the New Testament is emphasized, and at the same time it is always taken for granted that the spirit of God is aiding and directing all the human agencies treated in these chapters.

In chapter seven Dr. Williams presents the salient features in the life of Christ in the first four paragraphs, mentioning the Messiah's birth; His visit to Jerusalem at the age of

twelve; His baptism; the Judean, Galilean and Perea ministries; His triumphant entry into Jerusalem on the young donkey, the animal of royalty; His trial, crucifixion, resurrection and appearances before the ascension. In the following pages these subjects are discussed more in detail.

Part III deals with the epistles of Paul, taking them up in chronological order and presenting the salient features in a thoroughgoing manner. Dr. Williams bears Paul out as a pioneer in Christian literature and emphasizes his fitness as a vehicle of Divine revelation. Paul flays in turn the Judaizers and the Ephesian idol-makers; while illustrious Corinth, notorious for profligacy, dishonesty, debauchery, and drunkenness, the "Vanity Fair of the Roman Empire," is exhorted to turn to the true and living God. Elaborately the author comments on Paul's masterpiece, the Epistle to the Romans.

Part IV is devoted to Hebrews, James, the Petrine Epistles and Jude, and Part V is concerned with the Johannine Books, the Gospel, the three epistles and the apocalypse.

In his inimitable style Dr. Williams, who is an author of twenty-five years' standing and who is listed in "Who's Who among North American Authors," succeeds in making the New Testament live again before the eyes of the twentieth century Bible student. To facilitate comprehension, the epistles and the apocalypse are paraphrased in modern, untechnical language. This unique feature of the volume will no doubt prove to be a decided element contributing to a more thorough and comprehensive understanding of the New Testament.

Of an eminent host of critics who comment very favorably on Dr. Williams' latest triumph is Dr. Dane, professor of Greek and New Testament Interpretation, Southwestern Baptist Theological Seminary, Fort Worth, Texas. This volume in terms not uncertain.

MISSION STUDY INSTITUTE

A Missions Study Institute in which many widely known teachers of the South will engage is scheduled to be held in connection with the Woman's Training School, Southwestern Seminary, on March 13-16. Teachers include Mesdames Taul B. White, Una Roberts Lawrence, T. C. Jester, A. L. Aulick, and Wood Alexander. Mrs. William B. McGarity, superintendent of the Training School, and Mrs. J. H. Weatherby, active district worker in Texas, will direct the institute.

The W. M. U. personal service chairmen throughout the entire South are invited to attend the institute as guests of the Training School. This free entertainment is given in recognition of the splendid services of this group of workers.

Study course books covered will embrace "History of Missions," "The Quest," "The Pathfinder," "The Call Drum," etc. The class work will be practical in that special demonstration work will be carried out, and behind the entire course will be the idea of teaching teachers how to teach.

SUMMER SCHOOL

The Southwestern Baptist Seminary announces the date of its summer school, June 3rd to July 13th, with seventeen of its regular faculty teaching and with twenty-one regular courses offered. Inquiries and registrations have already begun, and it is felt by the administration that there will be an increase in students corresponding with the increase of the student body during the current session. The present increase of the student body over last year is 12 per cent.

RADIO NEWS

Eleven radio programs are broadcast each week by the Southwestern Baptist Seminary. The programs are put on the air over WBAP, the Fort Worth Record-Telegram station, Fort Worth, one of the strongest stations of the Southwest.

Hours of broadcasting and those in charge of the various programs are: Monday, 8 to 8:30, E. M. McNeely; Tuesday, same, P. H. Medsker; Wednesday, same, W. B. Moore; Thursday, same, Miss Ruth Mitchell; Friday, same, Mrs. E. M. McNeely; Saturday, same, B. B. McKinney and E. L. Carnett. W. A. Barclay of the pipe organ department gives programs at 6 to 6:30 p.m. Monday, Wednesday and Thursday and on Tuesday nights from 11:15 to 12. The favorite hymn hour is from 4 to 5 each Sunday afternoon.

Friends are urged to "tune in" on these programs, 374.8 meters, 800 kilocycles, 10,000 watts, and write to the Star-Telegram, under whose courtesy the programs are broadcast. Letters addressed to the station regarding any program will be passed to the artists.

FIRST CHURCH, NEW ORLEANS

By Mrs. A. J. Abrahams

On January 13, 1929, Dr. John A. Huff closed his third year as pastor of the First Baptist Church of New Orleans. We now have a membership of nearly twelve hundred members, more than six hundred having joined during Dr. Huff's pastorate. The receipts of the church from all sources for the three years have been more than \$94,000, of which \$17,000 was given to missions. This church supports three missions in the city aside from the amount given through the Co-operative Program.

During the pastorate of Dr. Robert G. Lee we erected an educational building at a cost of \$95,000, and this indebtedness has been reduced \$27,000. Three special offerings were taken during the latter part of 1928 to which more than \$1,900 was contributed, as follows: October, State Missions, \$309; November, Baptist Home Day, \$773; December, \$1,000.

Dr. Huff is exceedingly human and therefore lovable. By nature, by study, and by the power of the Holy Spirit he is eminently fitted to be a leader of God's people. He is unswerving in his loyalty to God's word. The members of the First Baptist Church love Dr. Huff and are indeed proud to call him their pastor.

MISSIONARIES REUNITED

Two Tennesseans in exile were together recently when Z. Paul Freeman, returned missionary to Argentina, made a number of missionary addresses at Central Baptist Church in McComb, Miss., of which H. L. Carter is the pastor. These two preachers were fellow students at Union University and both worked their way through school on the Jackson Sun. They were charter members of the Student Volunteer Band, and after graduation Brother Freeman went to Argentina and Brother Carter to China. The other male member of the band, Carmen James, also went to China. All are eager to return to their fields and are hoping that Southern Baptists will not by their lethargy compel them to remain at home.

While together these yokefellows enjoyed rare fellowship, and the church was greatly uplifted by Brother Freeman's addresses. Central Church last year led all the churches in Pike County Association in per capita giving.

DOING THE JOB

By W. R. Pettigrew

The first Baptist Church of Springfield is erecting a building in the industrial section of the city to be used as a mission of the church. In addition to preaching, each Tuesday and

Thursday nights, by the pastor of the First Church, Sunday school, etc., the Missionary Society will do some Goodwill Center work in the building. In spite of long and persistent effort, the people of this section were not being reached by the First Church, so the course of going to

(Continued on page 16.)



Don't dose a Child's Cold

CONTINUAL dosing upsets children's delicate stomachs.

Vicks is applied externally and therefore cannot disturb the digestion. It acts in two ways:

(1) The body heat releases the ingredients in the form of vapors which are inhaled.

(2) At the same time Vicks "draws out" the soreness like a poultice.

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161 Eighth Ave., N.
Nashville, Tenn.

HOLY SPIRIT'S AID OF PRESENT-DAY DISCIPLES

Sermon by Pastor W. R. Hill, Lenoir City

"And I will pray the Father and he shall give you another Comforter, that he may abide with you forever." (John 14:16.)

There have been three great epochs in the religious world. First, when God walked and talked with men, as to Adam. When he spoke to his chosen people, the Hebrews, through such characters as Moses, Elijah, Elisha, Isaiah, and Daniel. When the voice of the prophet, Malachi, was still, it was the calm preceding the second epoch—the ministry of Jesus.

This was the ministry of love and mercy, and men could see and come in contact with God incarnate. Then a sable pall hovered over the little band of disciples. They had hoped that it were he who would restore the temporal kingdom to Israel. His work finished, he left. In his parting words he commanded that they "tarry at Jerusalem until endued with power from on high." This was obeyed, and on Pentecost was fulfilled the promise: "I will give you another Comforter, that he may abide with you forever, even the Spirit of truth." So the disciple of today is living in the dispensation of the Holy Spirit. He is in the world as really as Christ was among men in person. His work is peculiar to himself as the Third Person of the Trinity. Just one phase of his work among the children of men is for our present consideration—his aid and assistance of disciples today. "He is not among the transient gifts of God," but will abide with God's people forever. He did not come without a purpose; for God's children need guidance in truth in a world of error, need comfort in a world of disappointment, and need encouragement in a world of sin. Sinners need help and conviction in an age of materialism, skepticism, and selfishness. His work in assisting the disciples, however, is the latitude of our subject.

To know his work well we must be acquainted with the character of the Holy Spirit (Holy Ghost). He is not

in Egypt that God's glory might be worked out. The Holy Spirit will so guide that the Christian's life may be "for the praise of the glory of God's grace," even though it may cause sorrow and death. Our knowledge of truth revealed in God's Word must be taken into consideration. The Holy Spirit in witnessing to the disciple, will use only such truth as is found in the Bible. "He may give new efficacy and new lustre to the revealed truth, but not give new truth."

The Holy Spirit will not assist where the disciple can accomplish a work without his interference, yet he watches over him to see that no mistakes are made. He would take the chains from Peter's hands, but not put on his sandals or coat. Christ would call Lazarus back from the dead, after decomposition had set up, but not "roll away the stone," nor loose the grave clothes. So the disciple need not rely on aid when he needs no aid. When our duty is known and clear the Spirit will not carry out "memory tablets." When the disciple goes contrary to known duty he need not expect the Spirit's guidance. "The Spirit is like a dove which is eager to alight and rest in the dove-cote, but it is also timid, and easily driven away." When we fail to do our duty we grieve him; for he may be grieved as easily as a tender-hearted parent, quenched as easily as a flickering flame. . . .

The Holy Spirit has ever been present in missionary activities. He has ever been true to his promise that he would be with them always, even unto the end of the world. He sent Peter to Cornelius and Cornelius to Peter, and manifested in a mighty degree his presence at the meeting. The Holy Spirit sent Paul to Philippi, opened the heart of Lydia, and wrought mightily on the heart of the jailer. He accompanied Paul to Ephesus with manifest prayer, and was Paul's companion on the way to and at Rome. And so his power will follow the missionary of today.

It is a common notice some of the particular names of the Holy Spirit, contrasting him from his general oversight. The general statement is: "The Spirit helpeth our infirmities." First, in particular, let us note his work of assurance. "The Spirit himself beareth witness with our spirit, that we are the children of God." (Rom. 8:16.) Through the faculty of consciousness the Spirit communicates with our soul. That "still small voice" whispers in tones not to be translated into language, but it is an assurance that is stronger than could be through any external sense. The Spirit's chief way of implanting assurance in the Christian's heart is through the Scripture promises. It is not necessary that he employ new truth. For instance the Spirit would aid the disciple in assurance by impressing 2 Cor. 5:17: "Therefore if any man be in Christ he is a new creature; old things are passed away; behold, all things are become new." He now has new views of God, of sin, of the principles that should guide him in business and pleasure; new thoughts, new desires, and new impulses. These the Spirit uses. He uses Gal. 5:24: "And they that are Christ's have crucified the flesh with the affections and lusts." Then I was a slave to unhallowed desires, passion had complete mastery over me. Now I feel free to do good. The Spirit thus assures. He takes such feelings, such a consciousness of a change of being, and assures the believer that he is a child of God. He opens to us truths in the Scriptures that before had been read only superficially—truths as yet undreamed of.

Next let us consider his help in respect to prayer. Most of our prayers are short-sighted and filled with selfish objectives, unless prompted by the Spirit. And as Christ taught his disciples how to pray, so the Spirit

teaches to pray. With all our weaknesses we have assurance from the Bible that the Holy Spirit will help our weakness and short-sightedness in regard to what we should pray for. (Rom. 8:26.) . . . Although a prayer has earnestness and persistency, it is never successful unless it is also in the Spirit. The answered prayer is the one that he, the Holy Spirit, inspires and directs, and in which he is the helper of conscious infirmity. What he teaches them to ask on earth is in exact correspondence with what Jesus is interceding for them in heaven. Through our ignorance, misdirected motives, and unworthiness we often pray for what is not best and fail to pray for what is best. The Spirit supplies the lack of utterance as far as is needed. He interprets to the Father what is indicated only by sighs, and tears, and groans. Our inarticulate sighing, our suppressed groanings, our heart yearnings find expression in the intercessions of our Helper, the Holy Spirit. He watches our every need as a tender mother would watch her little child.

The Spirit is also a teacher of God's children. Christ left his promise with his followers: "He shall teach you all things." Those who are teachers of Divine Truth need to be taught of God. The Psalmist besought God thus: "Make me to understand the way of thy precepts." Also: "Open thou mine eyes that I may behold wonderful things out of thy law." He indicates a need of divine assistance to know the true meaning of God's word. So the Spirit opens the eyes of our understanding today, and aids disciples in getting the true meaning which, without his aid, we could not get. The Spirit teaches the churches also lest they misdirect their energies. We have the Bible example of the Spirit meeting with and aiding the church in decision of matters of the kingdom work. The letter from the Jerusalem church to the church at Antioch said: "It seemed good to the Holy Spirit and to us." To what extent this help is given to individuals is more difficult to determine than that he does help. He will teach only those who are docile. He will not teach the disciple that which is plainly taught in the Bible, for it would not be divine economy to do so. He will only teach what is absolutely necessary to be taught. He surely will never teach any one anything contrary to what is Scriptural.

Another work of the Spirit is that of sealing. (Eph. 4:30.) When the disciple is assured that this seal is placed on his soul it comforts him and gives him a power to combat successfully the evils of the carnal nature. Great assistance is thus rendered the child of God of this generation.

By the aid of the Holy Spirit the promises of the Divine Word are applied to the heart—promises that otherwise go unnoticed or misunderstood; hence peace and joy are called fruits of the Spirit. (Gal. 5:22.) The Scriptures warrant us in expecting aid in matters of body and health. God blesses the physical remedies used. (2 Kings 20:7.) By what power? The power of the Holy Spirit, under whose ministry we now live. When the Spirit came upon Samuel and Saul, it was not to make them holy, but to endue them with extraordinary physical and intellectual power. We may expect bodily aid of the Spirit, provided that ailment is not the result of our sins or negligence. He often aids his servants physically in great mental strains, of which much testimony can be produced. One thing we know: No matter what the physical ailment, his "grace is sufficient for thee."

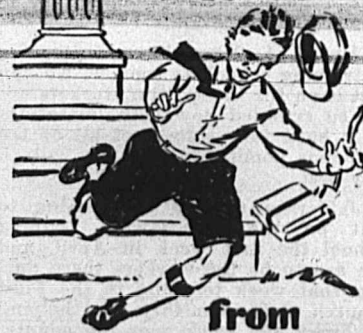
The Holy Spirit came in his special work with healing in his wings. The work that is especially attributed to the Spirit in the Scriptures is that of comforting. (John 16:7.) Christ could not be everywhere in bodily form at the same time, so it became

necessary to send the Spirit, a Comforter, who could be with, aid, and comfort every disciple simultaneously. Hence, he said: "It is expedient for you that I go away." The great agency that the Spirit uses for comforting God's children is the revealed word. Such Scriptures as Romans 8:28, John 14:1, and 1 Peter 5:7. These he applies to the wounded heart of the disciple as healing balm. Christ has notified us in advance that "all who live godly lives in Christ Jesus shall suffer persecutions." How necessary that we have a strong arm to uphold us and a loving breast to console us. These the Spirit supplies. The disciple may expect guidance from the Spirit from temptations, for the Master taught us to pray, "Lead us not into temptation, but deliver us from evil." The Christian has no assurance that adversities will not come into his life, but is warranted in expecting aid in every trial. The Spirit will apply such consolation to the heart as, "God is faithful"; and when the dark pall of sorrow hangs over our life the Holy Spirit comes and puts his loving arms about his child, his great heart throbbing in sympathy, and lovingly says: "God doeth all things well." Tribulation is but the flay that beats out the golden grain, God's spirit driving the chaff away.

And when the blinding mist of death gathers near and hearts are breaking, the Spirit whispers: "He that believeth in me, though he were dead, yet shall he live," and "Precious in the sight of the Lord is the death of his saints." He takes away "the sting of death." When the body is borne down by death the mind and heart are sustained by the Spirit of the Lord. The Spirit of Jehovah lifteth the standard against Satan in this trying hour, and gives the believer a more ardent faith. Thus supported, many martyrs have triumphantly died, surmounting by the power of the Spirit within, the most excruciating bodily tortures, rejoicing in the midst of their sufferings. "Death to the sustained Christian is

(Continued on page 16.)

Believes Pain



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Applied to bruises and sprains this scientific 'double action' formula of Dr. G. H. Tichenor soothes, heals, reduces inflammation and swelling

and prevents infection where the skin is broken. Used for 66 years for immediate and comforting relief from pain. Sold on merit alone. At your druggists in three generous sizes.

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ANTISEPTIC

NEW YORK, N. Y. ORLEANS, LA.
THE SAME FORMULA FOR 66 YEARS.

EDUCATIONAL DEPARTMENT

Sunday School
Administration

W. D. HUDGINS, Superintendent
Headquarters, Tullahoma, Tenn.

Laymen's Activities
B. Y. P. U. Work

FIELD WORKERS

Jesse Daniel, West Tennessee.
Frank Collins, Middle Tennessee.
Frank Wood, East Tennessee.

Miss Zella Mai Collie, Elementary Worker.
Miss Roxie Jacobs, Junior and Intermediate
Leader.

SUNDAY SCHOOL ATTENDANCE, FEBRUARY 10, 1929

Chattanooga, First	1234
Nashville, First	1139
Knoxville, Broadway	1101
Knoxville, Bell Avenue	1001
Knoxville, First	973
Memphis, Bellevue	903
Knoxville, Fifth Avenue	712
Memphis, Temple	672
Kingsport, First	664
Memphis, First	645
Memphis, Union Avenue	576
Memphis, Central	558
Etowah, First	538
Johnson City, Central	501
Nashville, Judson	476
Knoxville, Euclid Avenue	462
Nashville, Belmont Heights	453
Erwin, First	440
Nashville, Grace	433
Fountain City, Central	426
South Knoxville	425
Chattanooga, Tabernacle	418
Elizabethton	396
Memphis, LaBelle	381
Knoxville, Lonsdale	380
East Chattanooga	376
Chattanooga, Northside	375
Knoxville, Deaderick Avenue	352
Nashville, Edgefield	346
Nashville, Park Avenue	327
Chattanooga, Calvary	325
Knoxville, Immanuel	316
Jackson, Second Church	309
St. Elmo	308

The Speedway Terrace Training School, Memphis, has not yet been reported, but will have a note about it next week. Miss Daniel, Miss Wood, and Jesse Daniel have all been engaged there this past week.

Rev. H. T. Whaley, now pastor of the Portland Church, writes for a training school some time in March. He is taking right hold of the work and promises every co-operation in our regular program.

Mr. V. L. Barr, Dyer, writes for a training school as soon as we can put it on for them. Our workers are all so crowded now with invitations it is hard for us to meet all of the demands coming in, but we will do our best.

Jefferson County is planning to put on the county-wide training school the first week in April, and we are to be the workers there during that week teaching in the First Church, Jefferson City, and helping to direct the work over the county. Mr. Canup and others are leading in this fine progressive program.

We are glad to note the fine work done in Union Avenue Church, Memphis, during the last week in January by Mr. Ingraham and his corps of workers. Miss Lavender, Miss Allene Bryan, Mrs. Blankenship, Mrs. Shumate, and others had part in this enlargement campaign. We are so glad to have had all of them with our Tennessee church.

The West Tennessee Sunday School Convention committee holds its meeting on February 18th to make our program for the session to be held at Bolivar in April. A splendid array of talent has been secured and a fine line-up for the program.

Mr. A. G. Winters of Adams has taken the examination on "Building a Standard Sunday School," thus setting the example for his officers and teachers. He writes that they are getting along nicely with their building and that the church and school are both doing fine.

We have two engagements with Mr. J. N. Barnett for simultaneous associational schools during June. One was to have been held in Robertson County, but conditions make it impossible to hold this campaign in Robertson County this year and so the matter has been called off. If any other association should desire this campaign on the week of June 9 to 14, also the week of June 23 to 28, they can write us.

Mr. W. H. Smith, Lafayette, writes as follows: "I am writing you in regard to what it takes to make a graded Sunday school and to put a Sunday school in a position to be recognized by the Sunday School Board as a graded school. Will you please write me what information you may have on the subject and just what we will have to do to make our Sunday school in a first-class Sunday school."

Taken from the annual report of the church at Greenville, Rev. C. P. Jones, pastor for only one year: "Much progress made which could not be put in a report. Crowds have increased 50 per cent and the spiritual life of the church is fine. Prayer meetings are the talk of the town, and the fellowship of the people is the best I have ever seen. We closed the year with a clean slate, with all the debt paid. We increased our budget to \$7,000, and most of it has been pledged. Our loose collections last year were more than \$1,000, and we are sure we will raise the budget. The town is taking more and more the work as a whole. I am doing much work among the members, developing leaders and organizations. I am working hard to make this the best year of my ministry. The Sunday school is larger than ever before and the B. Y. P. U. and other organizations are growing. I wanted to run down to Knoxville while you were there, but got tied up. I wish I was just a little closer. I want to stay close to my work for another year and keep in touch with the country close by."

HOME AND FOREIGN MISSION DAY

Don't let any one forget to observe the special day on March 31st. Begin now and organize your forces for this program and let us put it on good this year. If all our schools will observe this day, our people will know more about our mission work than they have known before, and if they know, they will give to it more liberally.

The report of Dr. Homer L. Grice shows that Tennessee reported only six D. V. B. S.'s last year. We surely had more than that. Two years ago we had twice that many. Wonder what the trouble is? There is nothing that our churches can do that will mean more to the boys and girls of a community than this four weeks of daily Bible study and drill on religious things. I do wish our people would take this matter seriously and put on these schools every summer. In the smaller towns and cities the boys are idle and many times get into trouble because they are idle. They can be interested and trained through the D. V. B. S. in a fine way, and in this program there is enough of the play properly directed to keep them satisfied and interested in the other part of the program. Let us send you literature on

this important phase of our work and then plan early to put on this school and win your boys to your Sunday school and church.

BIG WEEK IN STUDY WORK

Today closes one of the biggest week's we have had for some time in awards both in Sunday school and B. Y. P. U. In the six days we have mailed out more than an average of 103 awards each day, 625 awards in the one week. If this could be kept up constantly, we would reach our 10,000 each of Sunday school and B. Y. P. U. awards, in addition to the church administration awards.

INTERMEDIATE EXHIBIT

Miss Ella Louise Landress, our state intermediate approved leader, has planned for an exhibit at each of our regional Sunday school conventions, and we give below her instructions, etc., which we trust will be heeded by all intermediate superintendents and teachers:

Rules Governing

All exhibits to be on hand by the day the convention opens.

All exhibits to be numbered according to subject matter.

The names of pupils, church and city must be placed on the back and not on the front of the exhibit.

Departments desiring return of exhibits must so state.

A representative from the church from which the exhibit comes should be held responsible for the care and return of the exhibit.

Exhibits to Be Brought

1. Posters, outlines for teaching the lesson.
2. Maps used in teaching the lesson.
3. Bulletin boards with suggestions.
4. Posters and helps for the six-point record system.
5. Posters of advertisement or urging attendance.
6. Service activity posters.
7. Booklets on lessons or other studies.
8. Song scrap books.

CHATTANOOGA TRAINING SCHOOL

We have just closed a fine training class at Shelbyville. It was our pleasure to teach "Growing a Church" to a class of more than fifty enrolled, with an average attendance of more than 30; 25 examinations given. Some were sick and others tied up with business affairs that they could not control, and therefore could not come. Those who did come were interested and gave every evidence of an awakening in the Shelbyville church toward a larger program. Rev. W. C. Creasman is now the pastor and Mr. C. A. Allen of Park Avenue, Nashville, is the efficient superintendent. The church promises to become standard right away and also to furnish her quota of 100 awards this year. They also agreed to or-

ganize for a campaign over the association and lead in making Bedford County anew in our line of work. This can easily be done. No small town church in the state has more educated and cultured people according to its membership and none more capable of leading in a large program of work.

B. Y. P. U. NOTES

Miss Hattie Bell McCracken sends in a nice list of names for awards from Edgefield Church. They studied "General B. Y. P. U. Organization."

Frank Collins is at work this week at Watertown. He is putting on quite a program in Wilson County during this month with a definite view of bringing them up to the standard association.

The school is on at Chattanooga this week with Mr. Lyman P. Hailey and Mr. Elton Johnson, out-of-state workers, helping. In addition to them, Douglas Hudgins of Knoxville and Miss Jacobs of Sweetwater and others have part in the school.

We were glad to have Mr. J. A. Ivey with us at the Knoxville training school. He taught "General Organization" and sent a fine list of awards. We welcome him back any time that he can come.

Among others who taught classes in the Knoxville training school were Rev. Clarence Hammond, Douglas Hudgins, Mrs. Dunn. We greatly appreciate the co-operation of these local workers who are always glad to help us out.

Mr. D. A. Sain, Bolivar, writes asking the privilege of teaching a class in the church at Hebron for Margaret Smith. Miss Smith is teaching in the day schools and has volunteered her services to teach this class. We were only too glad to give this permission and rejoice over the opportunity to enlist her interests.

We hope every church is getting ready for the study course week in March. Do not allow this to get by

MAYO'S SEEDS

Send us only 10c and we will mail you postpaid one packet each of the following:

Early Scarlet Turnip Radish Seed,
White Spine Cucumber Seed,
Mayo's Blood Turnip Beet Seed,
Southern Giant Curled Mustard Seed,
Black Seeded Simpson Lettuce Seed,
Mayo's Special Mixture Nasturtium Seed.

with our illustrated catalog of Seeds for the South.

Or we will be glad to mail you catalog and price list of Farm Seeds free on request. 50th year in Seed business.

D. R. MAYO

KNOXVILLE, TENNESSEE

Catarrh Is Serious

Handicap on Victim

Find a man, woman or child who is afflicted with chronic catarrh of the nose and its connecting air passages and you will always find a patient who is most susceptible to more serious diseases. Why? Science explains that catarrh interferes with natural breathing, thus preventing proper oxygenation and purification of the blood by the lungs and also absolutely prevents restful, refreshing sleep. Catarrh is a constant drain upon the nutrition of the body, making the patient weak and thereby susceptible to all germ infections, such as colds, flu, pneumonia, etc.

Your physician will tell you that catarrh is a local condition, not a systemic disease. You must fight it constantly with a local remedy that reaches the spot. Of the many remedies

that have been tested for the relief of catarrh, none has given such uniformly successful results to the physician or attained such popular favor as the prescription of Dr. Runion's White Wonder Salve. Applied in the nostrils, morning and night, "White Wonder" gives quick and most delightful relief. Clean, greaseless and absolutely stainless, White Wonder is a perfect example of the finest pharmaceutical art—a joy and comfort to every one who suffers with nasal catarrh.

Ask your druggist for WHITE WONDER today or mail thirty-five cents for a family jar, postpaid. White Wonder Chemical Company, 50 Greil Bldg., Montgomery, Ala. Our slogan, "Perfect satisfaction or your money back." (adv)

without having from one to a half dozen classes in your church. Please arrange for local teachers where possible, as our paid force are all busy now and so many demands on their time we cannot meet half of them.

Herman Matthews, Helena, is planning an associational conference at Jamestown on March 10th. It is our intention of being with him at that meeting, and at this time we hope to plan for a real program in Riverside Association. Herman is teaching some B. Y. P. U. classes in his section now.

Wasn't it nice to have Mr. Livingstone back in Tennessee? It seemed so good to have a class reported by him and in his splendid fashion. Never a "t" left uncrossed nor an "i" left undotted in Dave's reports. We hated so much to be sick all the week and not have the joy of seeing him, but we always covet his presence and influence for our young people and feel that they are always better by having come in contact with him. I have never seen a more consecrated man than D. N. Livingstone, nor has there ever been a man in our state more true and who has wielded a finer influence for good everywhere he went. God's richest blessings on him and his good wife and the church that he delights to serve in another state.

Frank Wood writes from Cleveland: "Instead of teaching a book this week, we are trying to put on an enlargement campaign. Not so much to enlist other members in the B. Y. P. U.'s, but to enlarge their organization. They have only three B. Y. P. U.'s with an enrollment of 114 active members, besides a lot of associate members. We are trying to organize additional unions and put in the general organization. There is some opposition on the part of the young people about dividing the unions, so I do not know just what we will be able to accomplish before the week is over. They have wonderful prospects here for some real

B. Y. P. U. work. I will preach at Charleston Sunday morning and go to Riceville for Sunday night. We are planning for some conferences in McMinn Association next week. I went to Chattanooga one day this week to meet and talk over some things with Ben Hood. I am planning to go to Etowah today for a conference with Frank McKinney regarding an all-day meeting some time soon of all the associational leaders."

LAYMEN'S NOTES

LAYMEN'S PROGRAM, 1929

We print below again our annual program and call attention of the men to the program outline for March. We would like to see as many local brotherhoods organized during March as possible; and if you have a bunch of men in your church who are not doing anything, why not get them busy working among other churches of your county and association with a view to helping those who need help.

First Quarter—Organization

January: Getting associations well organized, grouping the churches and appointing directors over the groups, reporting the names to Tullahoma for the office files.

February: Organizing the group brotherhoods and holding the group programs in all groups. A study class in the local churches.

March: Organized local brotherhoods, where there are none and visiting nearby churches helping to organize where they are not interested.

Second Quarter—Stewardship

April: Stewardship of money, helping in the round up for South-wide causes in the local church.

May: Stewardship of service, local and group programs based on stewardship topics. The distribution of tracts and other printed matter.

June: Stewardship of the gospel, volunteers going into all the sections, conducting Sunday schools, holding

religious services, and educating our men on all lines of denominational work.

Third Quarter—Missions

July: Attending and backing up the various encampments and special meetings held in the summer and helping in mission fields where preachers cannot be had.

August: Local and group meetings with topics grouped around soul-winning and missions.

September: Winning souls in the local church community, helping in revivals and holding same where otherwise they would not be held.

Fourth Quarter—Loyalty to Church

October: Building the local services, enlisting the unenlisted for the church, rounding up gifts to state causes and getting ready for the state convention.

November: Local and group programs based on "A Higher Standard of Church Membership," assisting weak churches to a larger program.

December: Study courses on "Meaning of Church Membership" and "Church Administration." The organizing and budgeting the churches for the new year.

SUGGESTED PROGRAM FOR LOCAL BROTHERHOOD MARCH MEETING

Devotions, "Stewardship of the Gospel."

Reports from the various officers and committees.

General topic, "Home and Foreign Missions." Short talks: (1) The Fields; (2) The Workers; (3) The Work Already Done; (4) The Work Yet to Do; (5) My Part in all This Program.

Special music.

Address by special speaker, "The Men and Our Mission Programs."

Special prayer for missions, and adjournment.

Baptist and Reflector

(Continuing the Baptist Builder)

Published by the
EXECUTIVE BOARD OF THE TENNESSEE
BAPTIST CONVENTION
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JOHN D. FREEMAN, Editor

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Condensed Operating Statement of the Southern Baptist Hospital

NEW ORLEANS

As of December 31, 1928

Income:		
From Patients	\$232,793.27	
Telephones, Garages, etc.	1,189.21	
Charity Gifts	9,367.63	
		\$243,350.11
Expense:		
Operation	186,724.15	
Accounts Charged Off, Etc.	4,995.21	
Charity Service Rendered	25,664.79	
		217,384.15
Profit for Nine Months		\$ 25,965.96
Operating Profit to March 31, 1928	\$ 51,654.40	
Profit for Nine Months Ending December 31, 1928	25,915.96	
		\$ 77,620.35
Total Operating Profit for 2 Years, 9 Months		61,747.59
Less Payment on Capital Debt		
		\$ 15,872.77
Net Operating Surplus		

AUDITOR'S COMMENTS

The operating income for the nine months ended December 31, 1928, totalled \$232,793.27, an increase of \$31,740.81, as compared to the same period in 1927. The operating expenses for the nine-months period ended December 31, 1928, aggregated \$186,724.15, as compared to \$157,090.73 for the same period in 1927, an increase of \$29,633.42. The result of the above increment in operating income and expenses is an increase of \$2,107.39 in net operating income for 1928 over 1927.

The excess of other deductions over other income in 1928 amounted to \$20,103.16, as compared to \$21,036.09, a difference of \$932.93. The net increase in operating profit of \$2,107.39 together with the decrease of \$932.93 in other deductions equals the increase of \$3,040.32 in net profit for the nine months ended December 31, 1928, over the net profit for the same period in 1927.

LYMAN, RITTLER AND BOURGEOIS,
Certified Public Accountants.

WOMAN'S MISSIONARY UNION

President ----- Mrs. R. L. Harris, 112 Gibbs Road, Knoxville
 Treasurer ----- Mrs. J. T. Altman, 1534 McGavock St., Nashville
 Corresponding Secretary ----- Miss Mary Northington, Nashville
 Young People's Leader ----- Miss Victoria Logan, Nashville
 W. M. S. Field Worker ----- Miss Wilma Bucy, Nashville
 Young People's Field Worker ----- Miss Cornelia Rollow, Nashville
 Headquarters for W. M. U., 161 Eighth Ave., N., Nashville, Tenn.

IS IT NOTHING TO YOU?

Is it nothing to you who build God's shrines

And array them with golden glow,
 That millions are dying without the light

Because they have failed to know?

Is it nothing to you who have the keys

To the kingdom of light and love,
 That the door is bolted and all is dark

And the Savior pleads above,

Is it nothing to you, since faith and hope

Have mantled your earthly way,
 That others are kept in the darkest night

And you have the blaze of day?

Is it nothing to you that the Bible stays

A precious, but sealed up book,
 And you with the light of the Father's face

Could brighten the darkest nook?
 —Selected.

TENNESSEE COLLEGE

February 4-8 was an unusually busy week at Tennessee College, at Murfreesboro. Classes were taught both in the morning and evening by Miss Juliette Mather, who taught a Y. W. A. mission study class and Miss Sally Payne Morgan of Blue Mountain College, Mississippi, taught a class in B. Y. P. U. work. This training school was planned in a way by the student secretary, Miss Lena Price. A large number were enrolled in these classes and great interest was shown by the students.

These workers were royally entertained in the college at the ladies of Murfreesboro and let our state, saying that they had had a most happy and profitable week in our college for young women.

MISS MATHER IN NASHVILLE

On Thursday evening, February 7, the officers and counselors of Nashville Y. W. A.'s were privileged to have as their guest Miss Juliette Mather.

A special program was planned for that evening which was held in the First Baptist Church and consisted of a study class and also a banquet at which Miss Jane Henderson, president of the city Y. W. A., presided. The officers and counselors were invited to this meeting, and we were so happy to have seventy-eight present.

Miss Mather reviewed her book, "Telling You How," in a most interesting and helpful way and brought us many splendid suggestions as to how we can make our Y. W. A. work more efficient.

Miss Frances Hunt as chairman of the publicity committee and Miss Genee Frazier, chairman of the decorating committee, and Mrs. F. Culp as chairman of the refreshment committee, made it possible for us to have a real "banquet," during which time we became better acquainted and had lots of wholesome fun and, last, but not least, enjoyed a delicious meal. We are so grateful to a few kind ladies of Seventh Street Church and Eastland Church for preparing this meal for us and to the G. A.'s of Eastland Church who served it so graciously. It proved to be a delightful evening and one that we will not forget for a long time.

STATE W. M. U. CONVENTION

Be sure and plan to attend this convention which will be held in Jefferson City on March 27-29. We promise you a splendid program.

Some of the speakers will be Mrs. W. J. Cox, Dr. John L. Hill, Dr. Fred Brown, Rev. and Mrs. R. M. Logan, Dr. O. E. Bryan, and others. Watch the Baptist and Reflector for the definite program.

TREASURER'S RECORD BOOKS

All treasurer's record books have been mailed to all our organizations. The books for the W. M. U. Junior organizations were mailed to you along with the material for the March week of prayer. If you have not received yours, it is because you have not notified us of the changes you have made in leaders, etc., so please get in touch with the former leader and get literature from her. If this is not possible, mail us a card and we will be glad to send you more literature.

CONGRATULATIONS TO CARSON-NEWMAN COLLEGE Y.W.A.

This morning's mail brings a letter from the president of this Y. W. A. enclosing a check for \$40, which is their Lottie Moon offering. They had a special program planned to be given just before Christmas at which time they were going to try to raise \$40 as their Christmas offering, which amount will keep a girl in our Baptist School for Girls in Abeokuta, Nigeria, Africa, for a whole year. On account of the flu epidemic the school had to close a week ahead of time, so they were not able to give their program or take their offering.

When work was resumed after the Christmas holidays they decided it was not too late to give this program and take the offering, and here comes the letter saying: "Here is our offering of \$40. We did not have any trouble getting it. The girls were so nicely. Isn't this a fine spirit? Let's follow their example."

Miss Hildred Wagner of Hampton, Tenn., was the very efficient president for 1928, and just recently Miss Alberta Brown of Erwin, Tenn., has been elected president for 1929, and we have every reason to believe that she is going to prove to be a fine president in every way.

UNION UNIVERSITY COLLEGE Y. W. A.

Miss Elizabeth Hamlin, president of this Y. W. A., writes that recently the Y. W. A. was asked to have charge of the chapel exercises. They worked up a fine program and from all reports I hear it proved to be one of the best programs given during the whole year. Congratulations, Union Y. W. A.!

This college Y. W. A. also gave as their Lottie Moon Christmas offering the amount of forty dollars. They are doing splendid work this year in every way.

R. A. CHAPTER OF WESTVUE CHURCH, MURFREESBORO

This R. A. chapter organized last August with some eight members, and now they have a membership of twenty-two, and they are doing good work. Mr. Homer Martin is the counselor-in-chief and Mr. St. George Jones, Jr., is the ambassador-in-chief.

While attending the Concord Association quarterly meeting the other day which was held in this beautiful new church, some of these boys ushered me down to the basement to show me their R. A. meeting room. They have been given a lovely little room, and now with their charter framed and on the wall, a large American flag and also a Christian flag on the opposite side of the room and their standard of excellence with two swords crossed on the other wall,

it makes one of the most attractive R. A. rooms I have ever seen.

During this quarterly meeting these fine boys ushered, ran all errands, and proved most helpful in every way. We need more R. A. chapters like this one!

HOME MISSION WEEK OF PRAYER, MARCH 4-8

Here is a list of new home mission books that may help you in making your program more profitable:

"Pioneer Women," by Lawrence. 50 cents. Life stories of eight women who have pioneered in our Home Mission work among the Indians, in the mountains, in Cuba and among the foreigners, with historical outlines of the work in those fields and questions for class use.

"Signal Fires Upon the Mountains," by O'Hara. 50 cents. A presentation of the history and work of the mountain mission schools with the emphasis upon their ministry in evangelizing and developing latent Christian leadership of youth, written by a man of the mountains who knows more about our mission schools than any other person in the S. B. C. Order from your Baptist book store.

For Adults and Young People

"The New Challenge of Home Missions," by Alldredge. 60 cents. A comprehensive reference and text book on the whole field of home missions.

"A Tale of Two People—Gentile and Jew," by Seay. 75 cents and \$1.25. The thrilling story of the missionary occupation of the Southwest. Fine for young people.

"Cuba for Christ," by Lawrence. 40 cents. Our only book on missions in Cuba. Interesting to young people.

"Along the Highway of Service," by Buhlmaier. 35 and 60 cents.

For Boys and Girls

"Just Around the Corner Tales," by Lawrence. Home Mission stories for Juniors and Intermediates.

The Negro

"In the Vanguard of a Race," by Hays. 75 cents and \$1.25. Stories of negro achievement and interest in this year of study of Africa in Foreign Missions. Adult and young people.

"The Upward Climb," by Haskin. 75 cents. Stories of negro boys and girls who overcame handicaps and achieved success. For Juniors and Intermediates. Very good.

The Mexicans

"From Over the Border," by McCombs. 50 and 75 cents. Most interesting book on the Mexican in the United States for adults and young people.

The Indians

"Indian Playmates of Navaho Land," by Baader. Stories of Indian life for primaries and juniors. Very fine.

General

"Meet Your United States," by Jennes. 75 cents. Study course plans on home missions for intermediates. No stories given. Use with "Just Around the Corner Tales" for story material.

Order either from the Education Department of the Foreign Mission Board or your Baptist book store.

AN APPRECIATION OF MISS BUCY

Miss Bucy's recent week with Grand Junction meant so much to our W. M. S. that we would like to tell you about it. We have never in the history of our society had anything which increased interest and enthusiasm quite so much as having Miss Bucy teach a class in "Why and How of the W. M. U." The women were charmed by Miss Bucy's pleasing personality and counted themselves fortunate indeed to have her in our midst a week. Her book was exactly what we needed, as we are entering upon the new year with many new officers. Each officer now

understands just what the society is expecting of her this year and is entering into her work wholeheartedly. We are checking up the standard of excellence and feel sure that we shall reach every point this year. The executive committee has met and planned the work for the entire year. The year books are to be printed at once. We have just two circles in our small society now, but hope to grow to three. One interesting feature in the year's plans is two social meetings, one to be sponsored by each circle.—Mrs. G. H. Mitchell.

G. A., R. A., SUNBEAM HELPS—SCRIPTURE ALPHABET

A—"Ask, and it shall be given you." (Matt. 7:7.)

B—"Believe on the Lord Jesus Christ and thou shalt be saved." (Acts 16:31.)

C—"Create in me a clean heart, O God." (Ps. 51:10.)

D—"Depart from evil and do good; seek peace and pursue it." (Ps. 34:14.)

E—"Except a man be born again, he cannot see the kingdom of God." (John 3:3.)

F—"For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

G—"Go ye therefore and teach all nations." (Matt. 28:19.)

H—"He will not fail thee, nor forsake thee." (Deut. 31:6.)

I—"In my Father's house are many mansions; I go to prepare a place for you." (John 14:2.)

J—"Judge not, that ye be not judged." (Matt. 7:1.)

K—"Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?" (1 Cor. 3:16.)

L—"Let us go into the house of the Lord." (Ps. 122:1.)

M—"Make a joyful noise unto the Lord all ye lands." (Ps. 100:1.)

N—"No man can serve two masters." (Matt. 6:24.)

O—"Of all that thou shalt give me, I will surely give the tenth unto thee." (Gen. 28:22.)

P—"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." (Eph. 6:11.)

Q—"Quench not the Spirit." (1 Thess. 5:19.)

R—"Rejoice in the Lord always, and again I say rejoice." (Phil. 4:4.)

25

"Best Sellers"

by 25

"Baptist Authors"

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One cannot go wrong selecting books from this distinctive list, for self or friends

BAPTIST S. S. BOARD
 161 8th Ave., N. Nashville, Tenn.

Send "Best Sellers" pamphlet:

Name _____

Address _____

- S—"Set a watch, O Lord, before my mouth; keep the door of my lips." (Ps. 141:3.)
- T—"Trust in the Lord forever, for in the Lord Jehovah is everlasting strength." (Isa. 26:4.)
- U—"Upon the first day of the week let every one of you lay by him in store as God hath prospered him." (1 Cor. 16:2.)
- V—"Verily, there is a reward for the righteous." (Ps. 58:11.)
- W—"Where your treasure is there will your heart be also." (Luke 12:34.)
- X—"Except ye be converted and become as little children, ye shall not enter the kingdom of heaven." (Matt. 18:3.)
- Y—"Ye shall be witnesses unto me." (Acts 1:8.)
- Z—"Zealous of good works." (Titus 2:14.)

Teach one verse each meeting, always reviewing from the beginning. Be sure to teach where the verses are found.

What is the first verse in the Bible? What do we know of God? "God is love." Why? "Because he first loved us."

What did Jesus do for us? "He loved us and gave himself for us." How can we show our love? Jesus said: "If ye love me, keep my commandments."

Which is the first commandment of all? "Thou shalt love the Lord thy God with all thy heart, and with all soul, and with all thy mind, and with all thy strength." Second: "Thou shalt love thy neighbor as thyself."

Whom else did Jesus tell us to love? "Love your enemies, do good." How are we to follow Jesus? "Be ye therefore followers of God, as dear children, and walk in love."

Name the Bible B's to live by: "Be sure your sins will find you out."

"Be not overcome of evil." "Be ye doers of the word." "Be true." "Be not afraid." "Be ye kind one to another." "Be ye thankful."

Name the "I am's" of Jesus, the greatest Missionary: "I am the way, the truth, and the life."

"I am come down from heaven." "I am the light of the world." "I am the good Shepherd." "I am the Son of God." "I am the resurrection and the life."

Name the twelve disciples who were twelve missionaries:

"Jesus called them one by one, Peter, Andrew, James and John; Then came Philip, Thomas, too, Matthew and Bartholomew, James, the one they called the less, Simon, also Thaddeus. Twelve apostles Judas made, Jesus was by him betrayed."

What was Jesus' last command? "Go ye into all the world and preach the gospel to every creature."

Name six ways in which we may obey this command:

1. By going ourselves to teach the heathen.
 2. By helping to send others to them.
 3. By trying to interest others in them.
 4. By praying for them.
 5. By giving them our love and sympathy.
 6. By denying ourselves that we may give more money.
- How shall we give? "God loveth a cheerful giver." "Freely ye have received, freely give."

"Give and it shall be given unto you."

Jesus said: "It is more blessed to give than to receive." How much does God require? "The tithe is the Lord's; it is holy unto the Lord."

Did Jesus tell people not to tithe? No; He reproves them for omitting other matters, but sets his seal of approval on the tithing system in Matthew 23:23 and Luke 11:42.

What does Malachi teach about tithes and offerings? (Mal. 3:8-12.) Dr. A. T. Pierson says there are seven ways of giving—the systematic, the careless, the impulsive, the lazy, the self-denying, the equal, the heroic. The systematic is the divine decimal—the tenth as a minimum. After this should come thank offerings and gifts.

For whom was salvation intended? "For whosoever shall call upon the name of the Lord, shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Money is needed to send them and to print the Bible in many languages for many millions of people who have not yet heard of God.

Further memory work for those old enough: Ten Commandments, Ex. 20:3-17 (first four show duty to God, last six to man); Psalms 1, 2, 23, 67, 100, 115; Proverbs 3; Matthew 5, 6, 7; John 15; 1 Corinthians 13, the love chapter, and try to live it and the others every day. Also Matthew 7:12.

Order of exercises for G. A.'s, R. A.'s, and Sunbeams:

Program from World Comrades by members.

Talks of two minutes by leader on subject of program.

Reading of minutes of previous meeting.

Taking of offering after business.

Six minutes' Bible drill conducted by first assistant, reviewing previous work.

Story period, by second assistant. Review of previous story and other information; then the new story told, not read.

Song between above exercises as may seem best, closing with sentence prayers or short prayers, asking all the children to take part.

When meetings are weekly, stories from World Comrades should be used with programs and two meetings used for mission study.

The little president should preside and announce all of the program. It is wise to have a leader and two assistants in charge of each organization.

The children should be continually reminded of the verse, "I have hid thy word in my heart, that I might not sin against thee." Showing them how to live in the light of God's word will lay the true foundation for the building of Christian character. Great is the opportunity and very high the privilege of teaching children the highest ideals of life and service. Let no church do without these organizations.

Guide to other helps: A W. M. U. year book is sent you from the state office on or near July 1st. If you have not received one, write to your state young people's leader at once, and a free copy will be sent you. Books may be ordered from the Baptist Sunday School Board, Nashville. For information and help at any time, write to your state young people's leader, Miss Victoria Logan, 161 Eighth Avenue, N., Nashville.

Suggested minutes: Meeting was opened by singing (give number or title). Program from World Comrades was rendered (give names of those taking part, topic of each, and songs). Minutes read and approved. Offering was \$—; number present; business. First assistant conducted the Bible drill. Second assistant told the story of —. Meeting was closed with sentence prayers.

I know you all want to join me in extending our sincerest sympathy to Miss Cornelia Rollow and her family in their recent bereavement. Mr. William Rollow, father of Mr. Arch Rollow, passed away on February 11. Miss Cornelia and her mother, who were in Florida at this time, hurried home and arrived in time for the funeral on February 13th.—Victoria Logan.

Obituaries

Published free up to 100 words. Words in excess of this number will be inserted for 1 cent per word.

W. F. JAGGERS

In loving memory of Brother W. F. Jagers, who labored faithfully with us four consecutive years in our revival meetings, we honor his name and say his work lives on. The seed he sowed will continue to bring forth fruit many days hence, while he reaps his reward in the presence of the Father and holy angels.—Concord Church.

"IN MEMORY OF AUNT JANE WILLIAMS"

On January 18, 1929, God called from our midst Sister Jane Williams. Aunt Jane, as she was generously known, had lived to see 77 years, one month and 27 days pass by, having been born November 21, 1851. She was converted at the age of 15 years and joined the Ocoee Baptist Church, near Benton, Tenn. She was a member of the Coghill Baptist Church when she departed this life. She was faithful to her church and pastor, regular at Sunday school and deeply interested in everything the church undertook to advance the cause of Christ. She was loved and respected by all who knew her. She will be missed in our church, in the community in which she lived, and in the home. She left an influence that will last. But by her Christ-like life and faithfulness to her Master she has entered into that heavenly home that Jesus has gone to prepare. Her last years were spent in the home of her nephew and niece, Mr. and Mrs. John L. Williams, where she was tenderly cared for. Aunt Jane had only one brother, A. J. Williams, and one sister, Sarah Williams, who had preceded her to the great beyond. She leaves behind one sister-in-law, Mrs. A. J. Williams, one niece and four nephews.

Committee: Mrs. Maude Farmer, Mrs. Sue Daugherty, Amos Carson.

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Nujol can't possibly hurt you or upset you. Get a bottle today. Perfected by the famous Nujol Laboratories, 26 Broadway, New York. It's sold at all drugstores, in sealed packages only.

By FLEETWOOD BALL

After serving the Baptist Ten
Church, Fort Worth, Texas, th

—B & K—
Mrs. Mary Elizabeth Reed, age 63, of Lexington died Friday morning at 1:10 o'clock in the home of her step-son, W. L. Reed of Memphis whom she was visiting. She was remarkably consecrated Christian woman and a loyal member of Rock Hill Church. Rev. G. C. Anderson of Memphis is her son. The wife held funeral services in her home Saturday at Rock Hill Church where she was buried.

John Wray, we presume the
mer pastor at Eastland, Chu
Nashville, has been called to
Church, Marietta, Ga.

First Church, Eldorado, Ark., seeking to secure their former pastor, Dr. T. D. Brown, as the successor of Dr. W. H. Knight, who recently resigned. Dr. Brown has been

-B & R-

Evangelist John Hazelwood writes to say: "In a recent issue you said a good way to raise money was to get a tent and take collections to help pay for it, in addition to the free-will offerings. . . . I want to suggest another good way: . . . It is to put on a big drive like the 75 Million Campaign and make the main appeal to the missionary interest; . . . then let the 'leaders' get together in committee meetings and 'borrow,' direct 'or sidetrack' the money for missions to other institutions that have no part in the great commission."

Howard Baughman, Manager Nashville, Tenn.
Modern, Convenient, Delightful
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THE NEW DAY IN CHINA

The following will show that the day of Missions in China is not over, but just beginning:

RESURGENCE

Peace has come to China. Out of the chaos of several years, stable government has been established at last. The country is more nearly united than it has ever been in all its history.

Old cities are being remodeled. Narrow streets are being widened, city walls are being torn down and broad avenues built on their foundations.

Automobile highways are being constructed in all directions, thus providing rapid transportation for a country which has been notably lacking in this regard.

The determination of China to take her rightful place among the nations is forcing radical reforms, and is opening the mind of the nation in a remarkable way to impressions from the outside.

Idols are being destroyed in many places and temples used for schools.

The anti-foreign sentiment is disappearing rapidly, and anti-Christian sentiment is likewise vanishing. A new spirit of friendliness is coming over the nation.

All these things and many more like them are striking evidences of a new day in China which presents the most challenging opportunity ever known for the preaching of the Gospel. China is seeking light, shall we give her the Light of Life?

REVIVAL

The Chinese Christians have stood well the trials of recent years. Everywhere are those who have proved to be true and have grown to a place of leadership.

Persecution has not only revealed the dependableness of the Chinese Christians, but has advertised and emphasized Christianity and consequently has made much easier the work of evangelizing.

Missionaries have returned to all of our stations, and have received warm welcome. The Chinese are insisting upon the urgent need of the presence of the missionaries.

There are widespread and unmistakable evidences of a great revival. People are awaiting baptism in many places. History is no doubt about to repeat itself in a revival like unto that which occurred just after the Boxer Uprising in 1900, only now it will be on a far larger scale.

Will Southern Baptists meet this compelling challenge to evangelize on a colossal scale? Will they supply the money and missionaries necessary for making great advance in China? Will they return all the furloughed missionaries now being detained at home and send many new ones to strengthen our depleted missionary force? The situation over there can be met only by a thoroughgoing revival of mission interest over here.

Shall we sleep at this critical and most unprecedented day of Gospel opportunity we have ever seen? China is awake and calling.

"Awake Thou That Sleepest"

FOREIGN MISSION BOARD

SOUTHERN BAPTIST CONVENTION

RICHMOND, VA.

NEWS BULLETIN

(From page 8.)

them with a chapel situated in their midst has been adopted.

About two years ago the First Church planted her tent in the south part of the city, invited a minister to come and hold a revival for the people in that section. The result was that a church was organized and the visiting minister is now the pastor of a good, progressive church. The First Church has contributed to the building program of that church and has included in her budget, for the work of that church, fifty dollars per month.

We of the First Church want to know that every block of our town is being touched and blessed by our church, either directly or indirectly.

THE HOLY SCRIPTURES

The Bible brings the Deity and Providences of God into human thinking; reveals the Fatherhood of God and the brotherhood of man through Jesus Christ, our Elder Brother; offers the grace of God in pardon and adoption to every one; awakens in us the noblest aspirations and teaches the purest sense of our duty to God and man. Its doctrines are holy, precepts binding, histories true, decisions immutable. Read it for wisdom, believe it for security, practice it for holiness. It contains light to direct you, food to support you, comfort to cheer you, satisfies every want of the human soul. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's paradise. Here paradise is restored, heaven opened, and hell disclosed. Christ is its main object, our good its design, and the glory of God is its end.

May it fill your memory, rule your heart, and guide your feet. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is God's light upon the life that now is and the one hereafter, will be opened in judgment and remembered forever. It involves our highest responsibilities, will reward our greatest service. *Waterbury, Conn. Title with his sacred contents. Walter S. Wick, Teacher, J. B. Phillips Bible Class.*

SERIOUS ERROR IN BOOK

Mrs. Una Roberts Lawrence writes to say that there occurs in her recent booklet, "The Heart of Home Missions," one typographical error that is misleading. On page 5, paragraph 4, under "The Future of Home Missions," the number 171 should have been 93. "The error slipped past the most careful proof-reading on the part of both the author and the secretary in the office," she says. "This error is especially regrettable in that it causes an inconsistency in one of the most significant paragraphs of the booklet."

We gladly give publicity to this notice and trust all our readers who have the booklet by Mrs. Lawrence will turn immediately to the error and make the correction with pen and ink. This booklet has been provided the W. M. U. headquarters for distribution. A limited number are free, and others may be had at 25 cents per copy, postpaid.

SOUTH PITTSBURGH CHURCH PROTEST

We, the First Baptist Church of South Pittsburgh, Tenn., which has always co-operated in our Southern Baptist Co-operative Program, hereby wish to broadcast to the world and all concerned our indignant protest because of the light sentence given to the million-dollar thief of Home Mission Board money, to whoever is responsible for this deplorable settlement of so stupendous a crime. In spite of embarrassments, we have tried all along to justify the servants of the Home Mission Board in this matter, feeling that they were the victims of a crook. We gave our bit toward the Baptist Honor Day

fund, endeavoring to erase this blot on our denomination. We felt all along that there would be a vigorous prosecution when this crime came to trial, and that this would help to clear the atmosphere. If Associated Press reports are to be trusted, we can no longer justify those servants of the Home Mission Board who are responsible for slackening the prosecution, and allowing a trivial five-year sentence to suffice for such a crime. We cannot help but recall that the man who stole about \$90,000 from the Foreign Mission Board received a twenty-year sentence for his crime.

We do not intend to stop giving to the Co-operative Program until the Southern Baptist Convention has met and had an opportunity to express its attitude on this matter.

We send a copy of this protest to our state paper, the Baptist and Reflector, and to the Home Mission Board.

Done by vote of the church, February 10, 1929.

Paul R. Hodge, Moderator.
Robert Crisp, Clerk.

PRAYER MEETING SPECIAL

So popular was the special issue of the paper carrying information regarding the conduct of prayer meetings that we have decided to have another issue featuring that subject. It will appear within the next few weeks, and we trust that several pastors or other workers will write us brief articles telling how you get your people to attend and take part. We are anxious to have these articles from churches that are doing the job. The other articles dealt mainly with theories. Now let us have articles from churches that are having live prayer meetings to which good congregations are going. Do not write more than five or six hundred words.

SEVENTH-DAY ADVENTISTS SET GIVING RECORD

Reports in hand show the record of the Seventh-Day Adventists for 1928 in the matter of their gifts to their work. A total of \$2,820,114 came from what they called the "66-ers." Money was put into their missionary enterprises. There are now only 110,422 members of this body in the United States and Canada. This fund is entirely separate from contributions for their local work. One of the doctrines taught every member of the denomination is that of tithing, and reports indicate that the members are consistent, in the main, in the practice of the same. There are no multi-millionaires among the Seventh-Day Adventists and comparatively few well-to-do members. Yet their average gifts go far beyond those of other bodies of Christians.

APPRECIATED GOOD WORDS

The office force always appreciates the encouraging words and the praise that come. We pass on some of them now and then that the brotherhood may know what is being said. It is a source of great pleasure that we seldom receive a criticism and very few complaints about delayed papers or other matters.

Beloved W. D. Powell of Chattanooga sends renewal and says: "For about forty years I have been sending a check for my state paper. I appreciate it and love it. Its editors have been among my best friends. Dr. Folk was my first pastor while a student in the seminary and served old Harmony Church during his vacation, coming out from Brownsville. You are giving us a good paper, in my opinion the best we have ever had. I like your style."

Missionary R. J. Williams of Union City sends a number of new subscriptions and says: "I appreciate the bold stand you take and the able defense of the fundamental principles and moral issues."

Miss Emma L. Hampton of Cleveland sends subscription for Mrs.

Cooper and says: "I want to commend you for your stand in the great issues that have absorbed our attention for the past months. . . . Long may such enlightenment as now fills the pages of the Baptist and Reflector continue."

SOUTHWIDE CONFERENCE FOR LOUISVILLE SEMINARY

Pastors, church officers, other Christian workers and denominational leaders are to enjoy a great treat at the Southern Baptist Theological Seminary, March 4-15. Stewardship and Evangelism will be featured during the conferences which will run from eight in the morning until nine at night. Opportunity will be given visitors to attend many of the regular seminary classes and to enjoy the library.

The regular monthly missionary day program will be given on March 2nd, with Secretary I. J. VanNess of the Sunday School Board as a speaker. Pastor F. F. Soren of the First Church, Rio de Janeiro, Brazil, will also be on the program. Among the conference speakers will be A. Earl Kernahan, Ellis A. Fuller, Clay I. Hudson, and P. E. Burroughs. The evening sessions of the conference will be held in Crescent Hill Church where a teacher-training school will be in progress. Rates for room and board during the conference will be \$2. Information may be secured from Dr. Gaines S. Dobbins, "The Beeches," Louisville, Ky.

CHRISTIAN SPIRIT REGAINS HOLD IN CHINA

Writing from the Shanghai Baptist College, China, President C. E. Liu tells of the interesting events connected with the holidays in the college and city. Various celebrations were staged by the students before going home for their vacations. The senior students and the kindergartners did their parts well and had splendid audiences. But the fine thing about it was that the season opened with a revival meeting in which twelve students surrendered to Christ and united with the church, and a host of others became inquirers.

Dr. Liu states that there was none of the anti-Christian agitation manifested during the recent holidays. Carol singers, Christmas pageants, and the Christmas markets were all visited by hosts of people with no demonstrations from anti-Christian agitators. Stores were filled with eager shoppers hunting gifts, and the city took on more of the air of a real Christian community than ever before.

GREAT YEAR'S WORK

Pastor Chas. P. Jones sends report of his first year's work in Greenville and it indicates great growth. In his anniversary message to the church he presented a sketch of the work during the year. He preached 147 sermons, saw 96 people profess faith in Christ under his ministry, welcomed 38 new members into the Greenville church, for which he did the preaching in their revival meeting, and led the church in raising for all purposes some \$5,000. The budget for this year has been set at \$7,000, and enough has been subscribed to make it go. In the closing part of the message he pointed out the strategic location of their church building and its great opportunity in a rapidly growing urban center and challenged the loyalty of all members. He and his family are happy over an increase in salary.

Sermon for the Week

(From page 9.)

only a bright and happy waking from life's mad, fitful dream." With the Spirit present to comfort, "death is only a gateway of life." "I will never forsake thee," whispers the Spirit in the dying hour. He comforts the dying.

As to whether there is a special distribution of the Spirit's help to the preacher, the Bible is very clear.

In the first place, He separates them in their work. The minister stands in a peculiar relation to God, and God has ever been his special helper. Instance: Ezekiel, Nehemiah, and John the Baptist. The minister is a teacher of divine truths and so needs divine power for correct interpretation. Paul asked the church at Ephesus to pray for him, "That utterance may be given unto me, that I may open my mouth boldly." The Spirit certainly helped him to do his monumental work. To Moses regarding the seventy chosen assistants in the work, "The Lord said unto Moses, Gather unto me seventy men of the elders of Israel, and bring them unto the tabernacle of the congregation and I will take of the Spirit and put it upon them; and they shall bear the burden of the people with thee." (Num. 11.)

Speaking of Othniel, we are told in the Scripture that "the Spirit of the Lord came on him, and he judged Israel." "Then Samuel took the oil, and anointed him, and the Spirit of the Lord came upon David from that day forward." So the Spirit of the Lord came upon Gideon, Jephthah, and Samson because they were to specially represent him. Who can doubt that the Spirit, in a special degree, was with Carey in India, Luther in Germany, Yates in China, Rice and Judson in Burmah? The Spirit does not give his servants today the power of working miracles, such as curing the sick, raising the dead and casting out demons. This kind ceased with the passing of the apostles. It is not needed now. But he does give the understanding of divine truth if they do their part in study and prayer. He does not put words into their mouths without any mental exertion on the preacher's part. The Spirit will not make a machine out of His servant. The Spirit has often suggested plans to the preacher that no layman had thought of.

Since he loves and guides us so, let us be very careful not to grieve this constant friend and helper. Let us strive to please him in all things, and so welcome him into our hearts that he may guide and bless us in every needed thing. Even so abide with thy people, blessed Holy Spirit.

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